

The Excellent
W O M A N
Described by her
True Characters
And their
O P P O S I T E S.

B E I N G
A Just and Instructive Representation of the Vertues and Vices of the Sex.

A N D
Illustrated with the most Remarkable Instances in Ancient and Modern History.

Jacques DuBosc
In Two Parts.

Done out of French, by T. D.

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A I S I

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TO THE
EXCELLENT
AND
MUCH HONOURED
LADY,

The Lady Mary Walcot.

MADAM,

THERE is not any Thing that
can Recommend Vertue to the
World, with so much Force
and Advantage, as the Exam-
ples of those that eminently Practise it.

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Vertue

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Vertue is like Beauty in this, That it has Peculiar and Nameless Charms, in the Living Original, which no Art can possibly represent in the Draughts or Descriptions of it.

But 'tis the great Unhappiness of the World, that these Excellent Examples are seldom very Numerous: And none but those who live within the Sphere of their Converse, can have the Benefit of their Influence: And, which is yet a greater Disadvantage, perhaps several of these, like your Ladiship, do Love and Chuse Retirement. In which case they can be seen but by Few.

All that we can do then for the Rest of the World, towards the making them in Love with Vertue, and the perswading them to Court and seek it, lies in these following Things. We must present them with as exact a Draught and Picture of this Beauty as we can, in the clear and distinct Explications of Vertue. We must add to this, the most fitting and advantageous Dress, in giving it the becoming Illustrations and deserved

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deserved Praises. And it may further conduce to our Purpose, to draw also, and set near the Former, the deform'd Characters of the opposite Vices; which, like a Black-a-more by a Fair Lady, will set off the Beauty to more Advantage.

Thus much, I presume, is tolerably perform'd in the following Book, which is greatly Ambitious to obtain the Honour of Your Ladiship's Approbation.

Besides these, there is but one Thing remaining, that can be serviceable to our Purpose: But 'tis that which seems as Necessary and Conducing as all the Rest that we can do. And that is to assure the World, That the Excellent Draught, or Picture we have made, is the Description and Character of some Real Person, who rather Excels, than falls short of the Representation. Without this, the Skill of the Representer may be admired, but the Thing represented cannot; when it is not known, that there is any such Thing really in Being; and

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so the Design of the Labour would be lost, and the End frustrated.

When we propose a Person, in whom those Excellent Characters of Vertue may all be found, and that with advantage ; then we make it known, that the Precepts and Rules prescrib'd, are not Notions but Practice ; they are not only what ought to be done, but what is done ; they are not invented, but are raised from Observation. When we can mention an Excellent Example, we confute that Prejudice which deters the Cowardly and Mean Spirits, from the Pursuit of Vertue ; who represent it to themselves, as too strict in the Rules of it, as a Thing in Imagination only, and as too difficult, or even impossible to be put in Practice : And we do that which will inspire the more Generous Souls, with a Spirit of Emulation ; and kindle, in all such, a brave Ambition to imitate and equal, if they can, what is so Excellent and Commendable.

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It is for this, Madam, that I have made so bold, as to set Your Ladiship's Name to the Front of this Book. 'Tis well known of Your Ladiship, by all that have the Honour and the Happiness of Your Acquaintance, that the best Characters here are no more the Description of an Excellent Woman, than they are Characters of You. And they will all bear with me this Testimony to Your Worth, that wherein soever this Description comes short of the Subject, it might be perfectly compleated by one that were able to compleat Your Excellent Character. To the Instances of particular Vertues in the Body of the Book, I had a Desire to add an Universal One.

'This Apology, Madam, I ought to make for my Interrupting Your better Employment; for venturing to Publish those Vertues to the World, which Your Ladiship does seek to Conceal; and for ascribing those Praises, which You are as unwilling as deserving to receive. I hope You will be pleased
to

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to Pardon that, which a Zeal for the
Honour and Advantage of Your Sex
has inspired; and suffer me to Sub-
scribe,

MADAM,

Your Ladiship's

Most Humble

and Devoted Servant,

T. D.

THE

THE P R E F A C E.

To the Female Sex,

I Present you here with a Piece of Morality, wherein you have the Characters of Vertues and Vices; drawn, indeed, with design to Recommend the One Sort, and to Expose the Other: Yet I think it is done with Sincerity too, and that there needs no more but to represent these Things truly for both those Purposes. The Book, I am sure, would most effectually recommend its self to you, if you would take the Pains to Read and Consider it well; and compare what it says, with the Common Practice of the World. This is the best Way to know fully how Useful and Important to you those Intimations are, which are here presented. But since this cannot be known without such an use of it, and especially those who have most need of these Instructions, will be apt to neglect them, I think fit to say some few Things to Recommend the Reading of it.

It is design'd and directed to serve the Honour and Happiness of the Female Sex, who are perhaps the larger Half of Mankind; and who doubtless are, or may be, as Important, at least, as the Other

ther. I cannot chuse but think, that the Glory and Worth, and Happiness of any Nation depends as much upon them, as upon the Men. And, perhaps, others will be of my Mind, if it be consider'd; That we are born of them; that we commonly derive from them what we are in our Nature, more than from the other Parent: So far as this does depend upon the frame of the Body, which is not a little, it is form'd in the Womb. We are beholden to our Mothers Vertue and good Disposition, and wise ordering of her self for our natural Inclinations to any Vertue, for the Calmness of our Temper, for the Brightness of our Wit, for the Regularity of our Constitutions, and for the Strength of our Bodies. And on the contrary, from their Exorbitant Passions we are disposed to great Passions; and from their ungovern'd Appetites, their Intemperance and other Vices, we often derive the Strength of Vicious Inclinations, a crazy Constitution, and a weak Body? But further will their Influence upon the World appear, if we consider that Invincible, and Universal Law of Nature, which inclines the other Sex to love and seek their Conversation and Company.

From hence it must needs follow, That their Influence upon the Men, may be commonly as great as they will. Their Example will effectually lead us; we cannot chuse but put on some Conformity to those whom we love: Their Perswasions and Instigations will powerfully provoke and excite us; their Approbation and Applause is a great Encouragement, and their Condemnation or Dislike, necessarily weakens
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and dispirits our Endeavours. Do not these things appear in the Experience of all Ages? Could Adam himself long keep his Innocence, when Eve had eaten the forbidden Fruit, and added to that the Perswasion of him to do the same? Was not the Mighty Saul mov'd to a mortal Envy against David, because the Women in their Songs and Applauses, had preferr'd the lucky Youth before the practis'd Warriour? Did not the Idolatrous Wives so far prevail with Solomon, as to draw that wise Prince into the absurd Sin of Idolatry? Do not Histories show us that they have been able to perswade, even, the greatest Men to what they would? That they have by their Instigation overturn'd Kingdoms, confounded Commonwealths, laid Cities desolate, and brought to pass the greatest Revolutions and Confusions? And that on the other side, they have sometimes been the Springs and first Movers of the Bravest Actions? Have they not saved many Cities, and Contributed greatly many times to the Strength and Prosperity of Commonwealths? Some of these Things may be seen in the following Book; We may see it common in the World, that the other Sex are often but the Tools and Slaves to their Vices; or the Instruments and Servants of their Vertues: And indeed, that they take Delight in being so; that 'tis usually their greatest Joy and Pleasure, and the most sensible part in the Reward of their Hazards and Labours, to have pleased this Sex in what they have done; to have promoted the Honour and Interest, or to have gain'd the Praise and Favour of the Woman that is loved.

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These Things are not said to Impute to them all the Vice and Folly of the World; but to show, from the Influence which they can have in it, How necessary and Important it is, that they be brought up in Learning and Vertue, and have their Minds well furnish'd and govern'd by these Accomplishments. They have contributed no more towards Vice, than towards Vertue. What harm that Sex did to the World in Eve, they have made us a sufficient amends for in the Blessed Virgin. What harm soever they do to the present Age, and whatever their share may be in the Vices and Follies of it, this we may justly blame the Men for; who take upon them to govern all Things, and condemn the Women to such an Education, as can render them but very little useful, and leaves them apt to be only mischievous and hurtful to the World. Certainly there cannot possibly be a greater oversight, than to banish them to those little, trivial and useles Employments, which usually take up their precious Time of Leisure, and a single Life. To confine them to the Molding up of Wax, when they should be forming of their Minds, by the Laws of Vertue and Wisdom: To learn the adjusting of their Cloaths, rather than of their Words and Actions. If these Employments keep them out of the way of such Temptations as would corrupt them; yet what good do they put into them? If they keep them from Vice, what Vertue do they form in their Minds? The Truth is, they cannot hinder the growth of Vice and Folly, from the Seeds of them that are in our corrupted Nature. These will im-
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prove and get Strength in them, by the Exercise of their own Thoughts. Ill desires will be stirring, if they are kept from evil Actions: And they may be corrupted by their own untaught and ungovern'd Discomfuses with each other.

There is no Opposition to Vice and Folly made by this Sort of Education; and then it must needs grow if it be not check'd and kill'd: yea it rather serves to cherish and promote it. They are bred in a great concern and care about their Bodies, and in a neglect of their Minds; they are taught to strive to recommend themselves to the World without any real worth, and meerly by the Ornament and disposal of the Outside. What measure of Chastity are they taught, by making the Image of a Fair Woman, with but one Garment on, and Carressing a Black-a-moor? Their Musick joyn'd with such Songs, as have for their common Subject either fond Love, or obscene Intimations, or blasphemous Flatteries of their Sex; what does it but cherish Vanity and Pride, and feed and excite foolish and shameful Desires? And what Vertue are they taught, what useful Knowledge are they possess'd with, by this Education? What Vertue do they learn by the Managemens of the Needle? How little may they understand of Fortitude, or possess of it, for all the Forming of a Broad-shoulder'd Image in Wax, and the setting it by a Pillar? Or what degrees of Charity does it put into them, and what Rules of Exercising it are taught them, by their learning to make up the Image of a Woman, with Three naked Children about her? What

What do they learn of the Nature and Use of Fruits and Plants, while they learn to imitate them in their Shape and Colour? Might not the Wise that can excel in these Curious and Useless Trifles, be taught more important Things? Why might they not learn Physick and Chirurgery, as well as Cookery; to save as well as to destroy Men pleasantly? That which is a Vice rather than an Accomplishment, as commonly practised; why are they not as soon taught the wholesomeness or unwholesomeness of Meats and Drinks, as what is Pleasant and Grateful to the Palate? Why have they not Lectures of Morality read to them in their Schools, and the Mistresses showing them the Importance and Usefulness of the Precepts of Vertue? Why may not they learn Languages as well as we? Whenever they set well about it, they commonly do it better than we can. And if they were taught the Art of Reasoning, and the Art of Speaking; if their Minds were well furnished with Philosophy and Divinity; if they were plentifully endowed with useful Knowledge and refined Vertue, we should not think one Language, nor hardly one Tongue enough for them. Their chief Time for Improving is spent without Improvement, and all they learn in it is not any thing that they can ever be the wiser, or the better, or the happier for. Their Education is not directed, nor design'd to teach them how Odious a Thing Vice is; how shameful and contemptible Ignorance, and how Glorious and Lovely a Thing it is to be Vertuous. We have reformed our Nunneries, the Schools of our Women, from Popery and Super-

Superstition, but not from Pride and Vanity; nor have made them, as we should do, the Schools of Vertue, and Religion, and useful Knowledge.

See here the Ground and Reason of all the Defects and Disparagements of that Sex. Hence are we so often vexed or tainted with their Vices and Follies: This is the fundamental Occasion of all the just Complaints that are made against them. And most unjustly are they used, while they are bred to be of no use, and then are despised for being so: and while there is no care taken to possess them with Vertue, and Religion, and Learning, and then they are rail'd at for Ignorance, Folly and Vice. To this Cause must all their Emptiness and Impertinence be imputed; hence 'tis they are no more useful to the World. To this also, we must impute all their Vices, the ill Influence they have among Men, and all the Mischief they do.

Thus we may see how Important it is to the World, and how much for the Interest of the Other Sex, that the Women be bred to useful Knowledge and Vertue. And thus I have follow'd the Common Custom, in giving the Preference to the Men, and speaking first of their Interest in this Matter.

I shall now apply my self directly to the Women themselves, and endeavour to make it appear to them, how Important and Useful it is to themselves, to be Learned and Vertuous. Something

is said of Learning in the following Book, and therefore I shall say the less here; and the Particular Vertues are recommended, and therefore I shall only insist upon some General Commendations of it.

Let me intreat you then, to consider the Pleasure and the Advantage of Knowledge. This is, like Light, Chearing and Delightful to the Mind; and Ignorance, like Darknes, is Uncomfortable and Sad. Knowledge enlarges the Soul, Ignorance contracts it. The former is the Brightness and Beauty of the Soul, and adds Lustre to it, as Polishing does to a Jewel, the latter sullies, and dims, and makes it ugly. Knowledge elevates the Mind, Ignorance depresses it: Knowledge tends to refine it from the Dregs of Sensuality, Ignorance leaves it polluted. Knowledge improves its Powers, encreases its Liberty and Freedom, and releases its Activity from the Shackles that Ignorance lays upon it. Ignorance is weak and poor, Knowledge is rich and Strong. Enough cannot be said in Praise of this inestimable Thing.

But especially, are Moral and Divine Knowledge most to be valued; these do especially improve and adorn, and will make you acceptable to God and the World, and easie and happy in your selves. The Rules of Pious and Vertuous Living, are the certain Rules of Happiness. The making of us Vertuous and Good, is the greatest Blessing, and the highest Benefit that can possibly be

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be conferr'd upon us. Those are most deplorably Ignorant of the Natures, both of *Vertue* and *Vice*, that imagine there can be a greater Good than the One, or a greater Evil than the Other; that we can be *Happy* and *Vicious*, or *miserable* and excellently *Vertuous*. *Vertue* and *Wisdom* tame the *Appetites*, and guide them *Safely* and *Honourably*. They *Compose* and *Calm* the *Passions*, and quiet the *Mind*. *Vertue* sets the *Soul* in *Order*, which is *Beautiful* and *Pleasant*; it teaches every *Faculty* and *Power* in us its right *Place* and *Office*, makes it know its *Bounds* and do its *Duty*: *Vice* *Disorders* and *Confounds* all. *Vertue* is the *Health*, *Vice* the *Sickness* of the *Soul*; and as the *Health* of the *Body* improves and maintains its *Beauty* and *Strength*, so does *Vertue* for the *Soul*; and *Vice*, on the contrary, *Weakens*, *Deforms*, and gives it *Pain* and *Trouble*. *Vertue* is *Serene* and *Calm*, *Vice* is *Stormy* and *Tempestuous*: The *Vertuous Woman* may live without *Fear* or *Distrust*, in *Tranquility* and *Repose*. She has no cause to blush in *Company*, nor to tremble when she is *alone*. She can enjoy the *Present Time* with *Quietness* and *Peace*; has neither *Shame* nor *Remorse* for what is *past*; and none but *fair* and *joyful Hopes* for what is to *come*. The most *lasting* and most *tasteful Pleasure* attends it: *Pleasure*, that no *Man* can take from her; such *Delights* as does not *Torment* with *Impatience*, nor make her *Sick* with *Disgust*; that does not depend as those of the *World* do on in-

numerable Circumstances, whereof if any one be wanting, they are Odious or Insipid. Virtue and Wisdom are the only Things that can fit you for all Conditions, to adorn them and be happy in them. They direct to the most Honourable and comfortable Use both of a Good and Bad Fortune, both of a Married and a Single State.

These (believe me) are the most powerful, and the most lasting Charms. These will gain you true Admirers and sincere Servants, while outward Beauty and Ornament procure only feigned Ones. And will hold the Hearts they win faster than the fading Advantages of an outside. Inclination may make a Man Court and Seek you, it may be enough to be a Woman for this, especially if to that there be added Beauty and the Invincible Charms of a good Fortune; but these cannot beget a true and lasting Love. Without Wisdom, and Virtue, and Knowledge. The Servant is no sooner better acquainted, but it may be Folly and Vice distaste him, and his Addresses are at an End. If Interest engage him still, then he proceeds to make up the proposed Bargain; and there is a Marriage without Love, which is an Hell upon Earth. Beauty without these Things, though it be charming at the first Sight, yet it can secure none but the lightest and most fonthish Part of Mankind; and in them it kindles no more than a transient Desire, which turns into Dislike very commonly, as soon as it is gratified. Their mighty Admiration falls into Contempt;

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Contempt; and one may see the fine and pretty thing sitting alone, for all him, while the Passionate Lover is hugging a Bottle perhaps and kissing the Glass instead of her, and any thing is able to draw or detain him from her Company. Knowledge and Vertue would make you worthy of that Love which Nature inclines us to present you, and would make your Society always pleasant and always desirable, and that is the best and wisest of Men.

It is no small Advantage to you, that as Wisdom and Vertue are the most charming things and will give you the greatest power you can have over the other Sex; so they will direct you to judge rightly of Men, and to place your Favours and Affections there where they are best deserv'd, where they will be best requited, where it will be most for your Honour and Happiness to place them. As these will enable you to know and discern which are the best and wisest of them; so they will dispose you to value such Men most, and to prefer them. When guided by these you will not be caught with fine Cloaths or a spruce Men; you will not fall in love with a Man for his boasting of and commending himself, nor for his addressing blasphemous Complements to you, you will not judge of his worth by the former trick, nor of his love by the latter. You will not think to be happy and be at the mercy of a fool, or expect that he will use you well who has not one Vertue to direct or dispose him to do so. Nor will you think that an abundance of

Wealth is sufficient alone to make you happy. And let me add, That your Constant preference of the best and wisest Men would be one of the most powerful means to reform the Age. It would soon make *Vertue* and *Wisdom* more generally sought after among Men, when it should appear that these were absolutely necessary to the recommending them to your Favour and Esteem; and this also would return to your advantage, since by this Influence upon the World it would come to pass, that you could not want a proportionable number of fit and worthy Objects of your Affections and Choice. To your great advantage it would be, to stir up in the Men an Ambition to be well accomplish'd too; to make them asham'd of Ignorance and Vice by your Example; and you your selves would be the more happy in Brothers, Husbands, and Children.

And the Women of our Age have perhaps greater advantage than ever their Ancestours had for the Improvement of their Minds; at least so far as the Reading of Good Books can contribute towards this. When you have a great many of the best Books in the World either wrote in your own Language or Translated into it. Translation is a mighty Favour to you. It brings the Wisdom of the Ancients to you unveil'd, and enables you to study and learn it without the previous discouraging fatigue of Learning Languages. We have lately seen some of the choicest Histories and best Pieces of useful Philosophy that Greece or Rome

Rome could boast of, Translated into English. And still this Work of Translating goes on, and will especially do so if it has the Encouragement and Favour of your Sex: And I would hope to see our own Language as Learned as any other in the World. And why may we not see the costly useless Trifles that fill the Closets of our Ladies thrown out, and Excellent and Useful Books set up there in their stead. You have almost nothing else to do but to study all the time that you live single, and are at liberty from Affairs of the World. To be sure there is nothing you can do so much to your advantage as to entertain and employ your selves much with Good Books. I need not Recommend to you Plutarch or Hierocles, or Livy or Seneca, or the Excellent Antoninus, lately Translated, with the Learned and Useful Reflections of Madam Dacier, a Philosopher of your own Sex, at this time Famous for her Wit and Learning. Nor shall I mention any more, since they may be met with at every Booksellers: And it is chiefly my present Business to Recommend the following Book.

Here, then, you have the Characters of the Vertues and Vices very faithfully and truly drawn. Whereby you may learn to distinguish the one from the other; and may avoid that common and mischievous Error of mistaking Vertue for Vice, and Vice for Vertue. Vice is an Ugly Name, and that which almost all abhor should be imputed to them; and Vertue is generally in the Notion com-

mended and esteemed, and therefore almost all pretend to *Vertue* in general. But when we come to the reproof of particular *Vices*, and to charge them upon those that are Guilty; and so when we come to insist upon particular *Vertues* and to urge the Practice of them: Then the World boggles and besuates; or it may be is angry and opposes. Then the beloved *Vice* will not be believed to be a *Vice*, and it shall be accounted ill nature or moroseness or a particular spite that calls it so: And the *Vertue* that we want, and do not care to put in practice, will not be allow'd to be a *Vertue*, but shall be disputed against. The one will be defended under a soft and specious name, and the other rejected under a bad one. Thus do many Persons often deceive themselves to their disparagement and shame and misery. While they cannot discern aright in this matter, they perhaps shew the most Honourable *Vertues*, and embrace the most shameful *Vices*. They will refuse what is good, and betake themselves to what is hurtful. They will be ashamed of *Vertue*, and boast of their *Vices*. Further, as Persons are apt for themselves to find out this way to evade the Arguments for *Vertue*, and the Reproofs of *Vice*; so they will endeavour to influence others after the same manner. They that are Vicious naturally desire to have others like themselves, that their better practice may not condemn or disparage them, that others may fall into the same inconveniencies which they have brought themselves to by their wickedness, and so may not be able to de-
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ride or despise them, or that they may accomplish upon those who are yet afraid of Vice, some base and shameful design. To these Purposes they endeavour much the confounding of all things, and especially of the natural and common signs of Passions and Vices in the Soul: These they would fain have not regarded, nor believed to be the Marks and Symptoms of any such things. Highly necessary it is then to be possess'd with a clear and distinct knowledge of these things.

And here you have Vertue represented in her true Beauty and Lustre, and the ugly Mask the frightful Vizor which spiteful Sinners put upon her is taken off. You may see her in all her Charms, as far as they can be represented in a Description or Picture of her: which I confess cannot have the advantages of the Life, in a sublime Example, but yet may be sufficient to beget in us some Love and Admiration of the Beauty. And here you have also Vice represented in its true Colours, and all her Deformity shown, as far as was consistent with Modesty and Discretion: and the Paint and Disguise which the Vicious Wit of the World puts upon her is also removed. Here are Motives to Vertue, and just Dissuasives from Vice, proposed. The Means of practising and improving in the one, and of abstaining from, and mortifying the other. You have the Subjects treated on, such as are of common Use and Concern, such as relate to every one: The Vertues such as all may reach, and the Vices such as all are exposed to. You have all
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the Discourse plain and easie: Free from the crabbed terms of the Schools. You have a Philosopher not dictating after the rudeness of an Academy, but complementing and insinuating his wholesome Counsels in the stile and manner of a Courtier. And if that will recommend the Book, further I must tell you, That the most of it was written by a very Eminent Person in a Neighbour Nation, who had the Honour to be a Counsellour and Preacher in Ordinary to the King that then Reigned there.

Here you have an Excellent Anatomy as it were of the Soul, a view of the Insides of Mankind, so that you may see the secret Motions, Workings, and Effects of all sorts of Passions and Humours. Here you may learn the World then without mingling with it, which is the safest way and the pleasantest of doing this: For thus you will not be in danger of being corrupted or vexed with the wickedness and folly of it while you are learning it, which things in Converse you will be constantly exposed to. This Book, like a Mariners Chart, shows the Rocks and Shelves of Vice whereon unwary and untaught Souls are wont to make Shipwrack of Honour, perhaps of Health, of Fortune and Estate. And it shows the Safe and the Honourable Roads of Vertue. And is it not a very Important and necessary thing to be taught these Matters before we launch into the World? Without this we shall be in danger of learning the Shelves in this dangerous Sea, by running aground there, and the Rocks, by splitting

splitting upon them. Without a previous Admonition and Instruction about what we are to avoid and what to chuse, we shall learn the World only to imitate it, we shall learn and comply, and endeavour to be as like it as we can; we shall be led away with the Error of the Wicked, and follow a Multitude to do Evil. We are naturally prone to imitate what we see done by others, and more prone to imitate Evil than Good; and we shall commonly meet with more Ill Examples than Good ones. By consequence we shall be in greater likelihood of learning and following Vice than Vertue, if we are not fenced against it by Good Instruction before we venture into the World.

Let me add, 'Tis of very great Importance to you to be as early as is possible acquainted with these things; to learn betimes the Knowledge and Practice of Vertue. For as much as Habits of Good or Ill are continually growing in us; but especially in our young and tender Years. Our Actions in those Years are as it were the Seeds or Foundations of future Habits: which we contract when we are young, and are not able to leave when we are old. But if we cannot rightly discern Good from Evil, we shall become accustomed to do Evil before we know what it is. And if once we are arrived at this, it will be a matter of as much difficulty to cure our selves, as it were for the Ethiopian to change his Skin, or the Leopard his Spots. This encreases the difficulty of convincing us of our Faults. We shall be loth to own that we have been in an Error: This will engage us to justify our Faults rather

ther than acknowledge them, that we may let our selves go on without shame or remorse. And besides, if we are convinced of a Fault, after that difficulty is over, there is more remaining, and 'tis yet a very large task to conquer and forsake it, when 'tis become as it were a second nature. It is easie to correct and form young and tender Inclinations to Evil. But when several Tears are gone over them, and they are become confirm'd Habits, they are then not easily subdued. We must then know Vertue and Vice betimes, and know them in their least beginnings and lowest degrees that we may practice the one, and abstain from the other.

And 'tis necessary that we begin betimes to practice Vertue and to resist and avoid Vice, that we may be inured and accustom'd to do so. Then will it be easie to be Vertuous all our Days, and we must put a Violence and Constraint upon our selves if we would comply with the Solicitations of any Vice. Whereas without this we shall fall into that unhappy State that it will be easie to us only to be Vicious, and we must put a Constraint upon our selves when we are to do that which would become us, and would be for our Interest or our Honour. Besides 'tis our Wisdom and Happiness to have as little occasion for repentance as is possible, and therefore to begin a Course of Vertue betimes. And 'tis our Honour to have attain'd a great and eminent degree of Vertue; but the sooner we begin to endeavour this, the more likely we are to attain it. Vertue in youth settles a good Constitution and confirms Health in the strong Bodies,
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and supports a tender and weak Constitution which Vice would quickly destroy. Vertue in youth makes the best Provision of Worldly Enjoyments and Comfortable Thoughts for Old Age. It defers the Infirmities of Old Age, and makes that commonly the freer from the things that are usually grievous to it. To Young Persons then, I would particularly recommend the Use of this Book for the promoting of Vertue among them.

To conclude: The Women have here an excellent Mirrour wherein they may see themselves and all the World, they may discover whatever Spots or Deformities are upon themselves or others. This is a Glass that will certainly show you what does best become and most adorn you. Dress by this, you must needs like your selves, and may do so with good reason, and without flattering your selves: and you would also approve your selves to God and the Holy Angels, and to the best and wisest among Mankind.

I must only desire you to take notice of this further, That I do not apply the great Character I have given of this Book to what you now see of it, but to the whole; that which is here is at most but half worthy of it, for it is but half the intended design. The other half is actually under Hand, and I hope will be speedily presented to you; And then I doubt not but it will appear worthy of your Esteem, and of my Recommendation; and Highly Useful to promote your Honour and Happiness, the end for which it is designed.

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OF THE

Subjects Treated on in this BOOK.

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Of READING;

*With some Remarks upon that of
this Book.*

THERE IS NOT any thing more true than that Reading, Conversation, and Contemplation, are three of the most useful and most charming employments in the world. By Reading we enjoy the Dead, by Conversation the Living, and by Contemplation our Selves. Reading enriches the Memory, Conversation polishes the Wit, and Contemplation improves the Judgment. But among these noble Occupations of the Soul, if we would determine which is the most important; it must be confessed that Reading furnishes both the other: And without that our Contemplation would be of no advantage, and our Conversation without pleasure.

It is necessary to the Ladies of greatest Wit, as well as to those of the meanest; in that it gives to the former much the greater Lustre; as it mends the Imperfections and De-

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fects of the latter. It renders these tolerable and makes them admirable. And to say the truth, Reading shews us many things which our own reasoning could never discover ; it adds solidity to our thoughts, and a charming sweetness to our discourse : It finishes and compleats that which Nature has but only begun.

Nor is it strange that we should receive so great advantage from this, since the best Inventions in the world have ow'd their Original to Reading join'd with Judicious Thinking ; and the one is as the Father, the other a Mother to the finest Thoughts. And because neither of these separately can produce any thing of perfection, it is easie to comprehend why they who have no love for Books can speak nothing but what is trivial, and their conversation is no better than a persecution of their company.

That a good Wit may set off its self well enough without any thing of Study, as they say a good Face needs no Ornaments, is what I cannot, without dissimulation, allow. But on the contrary it must be said that as the stomachs which have greatest heat, have need of most food to keep the body in good plight and maintain life ; so the brightest Wits have most need of reading, to acquire thereby politeness and fulness ; and especially to moderate that vigour which cannot succeed but by chance when it is altogether alone. It is then
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in this incomparable School they must learn what is excellent, to entertain the company that is good, and to be a remedy against the bad. Here the Ladies must receive antidotes against the persecutions of those whose discourse is all Idle and Impertinent. It is Reading that renders Conversation most grateful, and Solitude least tedious.

There are others nevertheless of another opinion, and such as think that 'tis sufficient, for learning the best things in the world, to enjoy the conversation of good Wits, without putting ones self to the trouble of turning over Books. But tho I grant that the Conversation of Worthy Persons is very necessary, and may as a living School influence us most powerfully while we see the rule and an excellent example together: Yet it seems to me that they who content themselves with the company of those that Know much, might become more compleat by reading their works. It is my Opinion, that if Conversation gives readiness, Reading affords abundance; that the former distributes only what this latter acquires, and is liberal of the riches which reading heaps together. Moreover, since men take more pains about what they write, than what they speak, and no man employs so much care in that which is to endure but for a moment, as in that which is to endure for ever: It must be own'd that we may rather expect to find excellent things in the

Writings of great Persons than in their Discourse ; for while they let nothing pass in their Books that is not finish'd, it is not possible but many things imperfect will slip from them in discourse and conversation.

Besides, there needs no more but an agreeable voice, or with some a great noise, a sweet accent, or a good grace to charm those that hear : But there is nothing to abuse or impose upon them that read. It is much more easie to deceive the Ear than the Eye. Discourses pass on with but a superficial notice taken of them ; and hardly have we the leisure to observe their defects : But Writings remain steadily expos'd to the Censures of those that judge, and the faults of them are never pardon'd. Herein there lies, as I think, a very good reason for the reading of good Books that the great Wits have in them left us their best performances ; and they have employ'd their watchings and studies, more to the Writing than Speaking well.

However, if it be necessary for the proof of this to join Experience with Reason, what can any desire for the Ornament of the Mind, that may not be met with in Books ? We may find there Instructions of every make, we may see Vertue under every sort of Visage : We may there discover Truth in every representation of it we can desire ; we may see her with all her strength among the Philosophers ; with all her purity among the Historians,

Historians, and with all her beauty, postures, and fine disguises in the Orators and Poets. And from this so agreeable variety it is possible for all sorts of humours and conditions to find content and instruction. It is here that Truth is not disorder'd by Passions; that she speaks without fear as well as without design; and dreads not to enter the Palaces, nor even the Presence of the greatest Monarchs.

For this reason too is Reading extremely requisite to the Ladies; for since they want Mute Instructors as well as Princes, and as well Beauty as Royalty does not so easily find Teachers as Flatters; It is necessary that for the apprehending their defects they should learn sometimes, from the admonitions of the Dead, *That* which the Living dare not say to them. It is in Books alone that they can remark the imperfections of their minds, as in their Mirrors they discern those of their Faces. It is there they will find Judges that cannot be corrupted either by their Love or Hatred. It is there that the most fair, as well as the least so, are equally treated, having to do with Arbitrators that use the Eyes they have, only to put a difference between Vertue and Vice.

BUT HOWEVER, since all Books are not excellent, and there are many which truly deserve to be brought to no light but by the fire; the printing of which should

rather have been hindred than the reading them: It must be acknowledged that there is no less difficulty in choosing good Books to employ us when we are alone, than to choose good Wits for our entertainment in company. So that if any find they must not rely upon themselves in this matter for the making of a good choice, they ought at least to follow the counsel of the most knowing and most vertuous, for fear that in reading they may happen to infect the Mind or debauch the Conscience.

I cannot forbear in this place to reprehend the tyranny of certain Wits, who form among themselves a kind of Cabal for the censure of all things; and think the approbation of their Cabal must be first obtained before a thing can deserve to be approved by others. As the value of Money derives it self from the Ordinance of the Prince, so must the value of Books and the purity of Language depend upon the opinion of these Imaginary Kings. It is not possible to avoid their sharp censure if we do not submit to their Judgment; both the Use and the Approbation are at their dispose: the credit they give is necessary to success, and there is no glory but what they distribute. And although the most able persons disappoint this small traffick and these ridiculous intreagues, there are nevertheless some weaker spirits that commit themselves to their

their Conduct. And by this mistake it often comes to pass that very good Books are not relished at first while these petty Impostors decry them, and hinder their excellency from being known. They perswade themselves that when they have found great fault with the writings of others, we shall read none but theirs, and that the Ladies will abide by their sentiments as an Infallible Rule. But as at last Innocence will appear in spite of all accusations, and Merit will shine in defiance of envy ; so the reputation which is checkt a while by their malice will spread it self the more gloriously ; and experience will make it appear, that we ought not to follow the advice of those who speak not of Books according to truth, nor even according to their own inward opinion of them, but only according to some interest and design which they have propos'd to themselves. The Ladies ought to determine in this matter, That they must not so much defer to the Judgments of others, as altogether to renounce their own, and that there is no colour or appearance of reason for relying entirely upon so bad Conductors as these.

But I do not intend hereby to put upon them the trouble of reading all Books, or that they should affect to read a great number of them : On the contrary I esteem this as unprofitable as troublesome, and that in

reading divers Books we should do as they who visit several Countries, where they pass on without staying; for after they have seen and travest a great many, they chuse one at least where they fix their abode. Why should we seek in many Books what may be found in one alone? As if the Sun had need of the assistance of the Stars towards the making of Day, or that glorious Luminary had not light enough of his own to enlighten the World.

It is not a multitude that wise men chuse; and one single Book, if it be very good, may be as serviceable as a Library. I find to this purpose an admirable Sentence in St. *Jerom*, who writing to *Furia* to perswade her to forsake all other reading and apply her self wholly to the study of the Sacred Scriptures, says thus, "As you would sell
 " many Jewels for the purchase of one which
 " should have the beauty and worth of all
 " the other in it self; so you ought to re-
 " nounce all sorts of Books besides, and confine
 " your self to that one wherein you may
 " find all that is necessary either to please
 " or instruct you.

And indeed to read but few Books, provided they be such as are useful and agreeable, will not diminish our advantage but refine it; we shall not be the less rich in improvement, but shall be less perplexed and confounded. On the other side, As they who
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eat incessantly, contract but a mass of ill humours; so they that read too much are ordinarily incommoded by the confusion of their own thoughts and discourses. And as excess of food weakens the natural heat of the body, so an excess of reading at length dims the light and abates the vigour of the Spirit.

It is not then, at all necessary to read a multitude of Books, but to read only those that are good, and, above all, to avoid the desire of those with which we cannot become acquainted without the danger of becoming vicious. It is necessary that in this place I encounter two grand Errors; and that I attack too much fear on the one hand, and next too much confidence in this matter on the other: For there are some persons who scruple to read the Books of the Heathens that yet allow themselves to use Romances. There are those that make Conscience of abstaining from the Books of the Ancient Poets and Philosophers, tho they be full of most excellent Precepts; and are afraid even of Vertue it self if it comes from the Schools of *Plato* or *Socrates*.

BUT NOT TO dissemble; Their scruple proceeds from their ignorance; and they fear, as the Holy Spirit speaks, where there is no cause of fear. For if God himself commanded the *Hebrews* to borrow the goods of the *Egyptians* that they might afterwards
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be consecrated to the service of the Tabernacle, why may not we take the good precepts that are in Heathen Authors, provided we do it with a design to employ them to the glory of God and the instruction of our Consciences? As the *Israelites* when they took along with them the Treasures of the *Egyptians*, left their Idols; so when we take the Knowledge of the Heathens, we do not also for the sake of that take their Errors and Idolatry. What danger can there be in ravishing this Divine Wealth from Profane Possessors, to make use of it to some better purpose? And since the Church of God has admitted the Infidels themselves to Baptism, why may we not render their Fables also and their Histories Christian? Especially when we find in them most excellent examples to form our manners by, and good rules for the direction of our Lives. If we do meet with some things there that are bad, we must do by their Books as the *Jews* did by the Captive Women whom they married, whose Nails they first pared and shayed off their Hair. I mean that in reading these Ancient Authors we should retrench what is superfluous, and whatever contradicts our belief. But I, all this while am in the wrong when I speak thus of the Ancients, for we do not derive any thing from the Heathens when we take whatever is excellent and good in their Books. This
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is the very wealth which they have stolen from our Fathers ; this is that sublime Philosophy of *Egypt* which they transported to *Athens*. Whatever their Poets or their Sophisters have of good in them, they drain'd our Prophets for it : This is the Learning of the *Caldeans* too, tho they have given it another form, and veil'd it under certain Riddles, that they might the better conceal their Theft.

So then we steal not from the Heathens what we take from them, but only recover what is our own. And so far is it from a fault to do this, that on the contrary, It is no less meritorious to draw these excellent instructions from their Books, than to deliver Innocent Captives from the hands of Infidels. But now as for the reading of Romances, we must needs speak of that after a very different manner ; for there is nothing in them that is not extreamly bad and extreamly dangerous, and That mingled with what is agreeable and pleasing ; but in the other there is excellent morality alloy'd with somewhat superfluous. There is indeed some appearance of Ill in the Writings of the Ancients, and there is nothing but an empty appearance of good in the Romances which are read, insomuch that if we take away the Mask, and pierce the Shell of the one and the other, we shall find nothing but Vice in these last mentioned, and nothing but

but Vertue in the other. We ought not to abandon the Ancients for so little evil as is in them, nor espouse the Romances for so little good as is in them: It is sufficient to retrench and pare the one sort, but the other are to be entirely thrown away.

IT MAY BE this my Opinion of them may be displeasing to some, to whom a Lie appears more beautiful than Truth; and who can take no delight, but in that which is unprofitable, and think the time cannot be well passed away unless it be lost. Why (say they) is the Reading of Romances forbidden, when the Use of the Poets is allow'd? And what pretence can there be to believe that Fictions are more dangerous in Prose than in Verse? What necessity is there, that for trivial Considerations we should deprive our selves of the sweetest Pleasures of Life? And what greater contentment can a man contrive for himself, than to read in Romances so many different successes, where we find our Passions still in motion according to the Adventures that are presented? Yea, and tho' we know very well that the Objects which affect us, never had a being in the world and never will, yet we suffer our selves very often to entertain a true compassion for feigned miseries, and dissolve into tears for imaginary Shepherds. They add further, we ought not to throw away any Books because there is something of ill
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in them; as it is not reasonable to resolve never to go to Sea because there are Shelves and Sands there, or because the art of Navigation is not infallibly successful, as appears in that there are some that yearly suffer Shipwreck either by misfortune or by ignorance. It is not at all just to abandon that which is good, because it is sometimes mingled with bad. Prudence teaches to separate the Vice from the Vertue, rather than to shun both together; otherwise we must pluck out our Eyes that we may not abuse our looks, and never venture to stir lest we should happen to fall.

Besides, why is it forbidden to Romances to present us with Lives of them that never were, any more than to Painters to draw Imaginary persons, or to paint according to their own fancy a piece of Grottesque? Why may not the one sort be permitted to divert the mind, by their Writings, as well as the other to refresh the Eye with their Pictures? Why is the Pen in this case to be accounted, more culpable than the Pencil, and may we not describe in words what we may by Pictures?

AND TO SAY truth, that we may answer to this Apology for Romances, I do not at all doubt that if any one of them could be found that were entirely honest, it were not Injustice to defend the reading of it. And provided one could find in them any good divertisement

vertisement without danger of corrupting the mind, there would be no cause to complain of them, any more than of those recreations that innocently pass the time, and refresh us after the fatigue of Study or Business. But when I think of the very ill things which the most of Romances are fill'd with, when I consider how many minds are debauched with these poisonous Books, I should account my self very guilty if I did not shew the snares to those who apprehend no danger, and declare open war with these corrupters of innocence.

And in truth, to examine this matter thoroughly, what satisfaction can any seek in Romances which may not be found in History? May we not see there the successes, the adventures, and the Events that are sufficiently pleasant or sufficiently tragick, as well of Love as Fortune, to move, or instruct, or divert? Can there be any thing more pleasant than to see the Birth, and the ruine of Empires and Monarchies, and to know in a little time that which was several long Ages in passing? Is not this a very commendable way to shorten the time when it seems too long, and even to bring back again that which was past? When we find there refreshment against weariness and remembrance to prevent oblivion. What can be said to prove that we cannot divert without corrupting our selves, or that the mind cannot be pleased

pleased unless we bring the conscience in danger?

But if I grant that sometimes there are good Instructions to be found in Romances: Yet what engagement are we under to conform our course of life to an imaginary Representation; or how shall we bring our selves to imitate examples which we know to be false? Do we miss of excellent Patterns in History, or do we need Painted and feigned Stars to serve us in the stead of those that adorn the Sky? This is a very great Errour: And if Bees are not able to gather Honey from Flowers in a Picture, as little is it possible to us to receive advantage from a History which we know was invented to please.

I may grant too that there is some pleasure in the reading of Romances: But is there not often an agreeable relish in the food that is poison'd? We must abandon that which pleases, to avoid that which would hurt, and renounce a great pleasure to avoid a little danger. Otherwise, to propose to our selves the separating what seems to be good in Romances from what is truly evil there; or to take pleasure in the relations without being defiled with the uncleanness which they convey under a disguise, and which throws out a thousand Hooks with the pleasant Lines to catch the fancy of the Reader; this were to throw ones self into a conflagration that we might

might rescue something from the flames that is of little worth or importance: It were to propose to our selves the separating of Wine from the Poison, as we drink, after we had mingled them together. And indeed since we may find divertisement joyn'd with instruction in a History, why should we separate the profitable from the pleasant which we may enjoy together? To entertain the mind as well as to preserve the body there is no need that we separate the pleasure of the Palate from the usefulness of the Food; since reading as well as eating ought to strengthen at the same time that it pleases.

It is not only superfluous and needless to read these Books, but extreemly dangerous too: And how much pains soever we take to defend our selves from infection, yet we take it. The mischief enters insensibly into our Soul with the pleasing words, and under the charms of those adventures that affect us. Whatever Wit a person has, however innocent he is, yet as our bodies do without our consent partake of the quality of the things we eat; so our minds espouse, even in spite of us, the Spirit of the Books we read: Our humour is alter'd while we think not of it; we laugh with them that laugh, we are debauch'd with the Libertine, and we rave with the Melancholick. To that degree are we influenced as to find our selves altogether changed with our reading of some Books:

Books : we entertain other Passions and Steer another course of life.

The reason of this is not difficult to be found out : for as teeming Mothers cannot look intently upon some Pictures without giving their Infants some marks of what they observe, why should we not easily believe that the Lascivious stories in Romances may have the same effect upon our Imagination, and so leave some Spots upon the mind ? I grant indeed that we know what we read to be meer fiction ; yet it fails not for all that to give real motions while we read it ; the inclination that we have to evil is so strong that it improves by examples of evil, tho we know them to be false ones. As the Ivy mounts and supports its self by the hollow and dry Tree as well as by the sound and green one : so our natural corruption and irregular Appetites carry us so strongly to what is forbidden, that even a false and feigned History is sufficient to encourage and animate us to the most wicked undertakings. As the Birds were invited to peck at the Painted Grapes of *Xenxis*, so our Passions take fire at the Amours that are described in Romances.

The reading of so many wanton things in those Books heats a Person by little and little, and insensibly destroys that reluctancy and horror that should always possess us against all that is evil. We grow so familiar
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with the Image of Vice, that we fear not when we meet with the thing it self. And after a Man has lost the modesty of his mind, he must be in a great deal of danger to lose also that which his modesty alone could have preserved. As the Water infallibly runs west when the Banks that restrain'd it are broken down, so our affections escape with all manner of liberty after that this honest fear which should govern them, is remov'd. This licentiousness indeed is not always form'd in a moment, nor do we become vicious all at once by this reading. The contagion of these Books gains upon the heart almost by insensible degrees, it works in the mind as Seed does in the Earth, first it spurts, then it shoots out, and grows every day stronger and stronger, that it may bring forth at last the pernicious Fruit of wickedness.

But this is not yet all the evil that attends the reading of Romances. But after it has render'd us bold enough, and given courage to do ill, in the next place it renders us ingenious and cunning: we derive from thence subtilty with confidence, and do not only learn the evil we should be ignorant of, but also the most delicate and charming ways of committing it. And to speak with reason how can it be imagin'd possible to read some Paragraphs in those Books without a great deal of danger? When we often see there,
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this Woman quitting her Country and her Parents to run after a stranger, whom she fell in love with in a moment: Or read how the other found ways to receive Letters from her Gallants; or to give them their guilty assignations. These are nothing but Lessons of Artifice and skill, to teach persons how they may sin with subtilty. And for my part I am not able to apprehend with what appearance of reason any can justify so dangerous a Reading.

On the contrary, the *Lacedemonians* forbid the hearing of Comedies, because they present sometimes Murders, sometimes Thefts or Adulteries; and because in a well regulated Common-wealth nothing ought to be suffer'd that is contrary to the Law, not even in fictions or plays. Why then are these Romances permitted, where we read almost nothing but actions that are dishonest, examples that are lascivious, and passions that are extravagant? Shall we dare to read those things in Books which the Heathens forbid to be represented on Theaters? Shall it be said that Christians have less love for Vertue than Infidels? And if they were afraid lest the People should be debauched by such sights, have not we reason to fear that weak minds may be corrupted by so filthy reading?

Nevertheless some may accuse me of too much severity, who will be vext to see me ravishing from them their beloved Idols, in taking away their Romances: who will be griev'd no less for their losing of these bad Books than the Women of whom the Holy Scripture speaks that were weeping for the loss of *Jammuz*. A falsehood shall often have more of the Vogue than truth: and they will more willingly read those Books that corrupt the manners than those that regulate them; and there are many Ladies that learn to tell without Book the Stories of *Amedis*, while they neglect those of the Holy Writt. Lastly, they take much less pleasure in the best Sermon, than in a sorry Comedy; and go oftner to hear a Buffoon than a Preacher. *Straton* complain'd very justly that he had fewer Scholars than *Menedemus*; because there are many more to be found who seek the School of Pleasure than there are that follow that of Vertue; and we love rather those who flatter us and make us laugh, than those that make us sad, and menace us tho for our advantage.

AND THAT I may conceal nothing that is to the purpose, It is extreemly unhappy to mankind, that it is enough to raise a curiosity for the Reading of any Book, to know that it is forbidden, as we observe by daily experience. I think the same Evil Spirit who deceiv'd the first of Women possessing her
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to her destruction with the pleasures of the Tree of Knowledge, does still inspire others after the same manner, promising their eyes shall be opened, and they shall see admirable things in what is forbidden them, and making them believe 'tis out of envy alone that such reading is forbidden them. This error corrupts a great number of those who are persuaded by their Flatterers, that as weak persons are always in danger even in the midst of things that are good ; So the most able Spirits are never in danger, no not among a multitude of things that are bad : and therefore all reading is to be forbidden to the one sort, and all is to be permitted to the other. But for my part I must needs think the contrary, and declare that whatever measure of Wit any can have, they are notwithstanding always oblig'd to flee from danger. And I doubt there are very few that have the strong constitution of *Mithridates*, to nourish themselves with Poison, and live upon that which is mortal to all others. I approve no more of the Poets, than Romances, when there is any thing of ill in them : In what ever Period or Page I find any thing of Vice, it is my intention to make War with that. And let the World think of this matter what they will, I will eternally condemn these ill Books, which serve but as a School to teach persons to sin with address, and which one may very justly call the Politticks of the Vicious, and of the Libertines.

I declare my self an enemy to all that which is an enemy to Vertue. And, to speak in a few words what I think of the Reading of good or bad Books ; It is very necessary that they who are not able to make a difference, should follow the counsel of the most intelligent. And they who are the most capable to discern aright, in this matter, should yet not suffer themselves to be carried away with a curiosity to search into what is forbidden, which seems to be a humour even natural to the most. It is without all doubt that reading is both pleasant and useful ; and if care be taken to read such Books as are truly good, it will instruct the ignorant, reform the debauched, and divert those that are Melancholy. It affords remedies to them that are greatly afflicted, against the greater evil of Despair ; and to the happy and prosperous it administers antidotes against Insolence. It exhibits examples fit to humble the one sort, and to encourage the other. It makes our discourses the better when we entertain, and our thoughts when we are alone. Without that it is impossible both to meditate or to speak well. But this subject is too copious ; and if I should pursue it as I might, instead of putting an end to this discourse of it, I might begin and exhaust another. There is then no doubt to be made but the reading of honest Books is a most agreeable employment : But we should always remember,

ber, that it is not enough that this be useful to the Understanding, unless it be so moreover to the Conscience. As Vertue is of much more worth than Knowledge; the Ladies ought to think, that 'tis of more avail to them to be good, than learned. And I fear not to say, that if they have a true Modesty they would blush no less at the reading of an ill Book, than it they were surprized alone, and shut up with a debauched Man.

- **THUS MUCH** I thought fit to say concerning the reading of other Books; But to make now, as I promised, some remarks upon the reading of this of mine, I believe it will be very useful to the Ladies after that I have shewn them *why* I make so much use of Fables, *why* I make a great part of the Subjects I treat of to appear with two Faces; *why* I have not produced such general Instructions, as would have serv'd for the Men as well as the Women; and *why* I have not descended to instructions so particular as the Vulgar could wish for, that they might be touched the more sensibly. These are the four principal parts of this Book of which, it seems to me I ought to give an account, for the rendring it the more profitable to those who will take the Pains to read it.

AS FOR FABLES if I bring in some examples of them, I do this but to explain my self with the greater clearness; I do

it not to support my Arguments, but to embellish them; tis not to render Truth more strong, but only to make it more agreeable. All the World know that the examples of Fables divert us more than those of History, because they are contriv'd to please. The Historians recount successes, Poets invent them. So that when I serve my self of these only to recreate and not to convince, I have contented my self often to chuse the most diverting rather than the most probable. Besides; No one ought to think it strange if I have endeavour'd to render the Metamorphosis profitable, since it ought to be accommodated to the gust of those that are to be persuaded; and there are many that love Fables, and that read them. If we cannot utterly destroy Serpents out of the World, at least we have reason to make remedies of their Poison; and if the reading of fictions be dangerous, we endeavour to draw some profit from it, and to find good in that evil which we cannot hinder. Let it be consider'd that the Ancients have conceal'd in a manner, all their Morality and all their Divinity under Fables; and tho they could have serv'd themselves of Examples that were true, as well as of false; yet they sometimes chose the latter, to make their instructions the more sensible.

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AND AS I make use of Fables sometimes to render my thoughts the more clear, and the more agreeable, it is for the same reason too that I treat of many Subjects in the way of Problems. It is that the variety may gratifie, and that I may yield delight at the same time that I give instruction. I have constrain'd my self to endeavour that I might Please while I Teach. I believe that the Mind as well as the Eye is recreated with variety, and that men take delight to see both what is evil and what is good in all things. And moreover, since the best instructions ought to shew at the same time both what we ought to avoid and what to do; I have thought, that to succeed in both these things, it would be good to make appear on every Subject what it is that is worthy of our Love, and what will deserve our Hatred. And cannot every one see that there is nothing, but the matters of Faith, which we may not view under divers aspects? If the Melancholy Humour has something that is Good, is it not also true, that there is in it something Evil? If it be wise for deliberation, yet it is not sufficiently strong to enterprize: It is a Paralytick that has good Eyes, but the Hands are feeble, and it cannot move of it self. And may not as much be said of the Gay Humour, which on the one side appears fit to entertain, but on the other hand is found too much a
Pratler

Pratler to contain secrets, and too light for designs of Importance. I might here repeat several passages of my Book to demonstrates that if I have made use of Problems, it is because all moral actions are full of circumstances, which give occasion to consider the same thing under several visages, and make it now appear good, and anon to appear evil. Tho I have always concluded, that vertue ought to be lov'd, I have yet sometimes shewn, that it has two Extreame, of which men ought to be aware: Lest they run into the danger of being Prodigal instead of practising Liberality, or of becoming opinionative, while they aim at constancy, or fall into impudence while they seek to be pleasant. This is that, I believe, which deceives the Vulgar Readers, that while I present the excess and the defect, it seems to them as if I did praise and did condemn the same thing. Who are to understand that I am willing to shew what it is that abuses us, and to discover in every subject that which is worthy of our choice and of our aversion. If I attack the Crafty and Deceitful, and after that condemn the Imprudent; If I blame them that give too much, and then do not approve those that give too little; 'tis without doubt that some gross wits may imagin that I mingle my condemnations and praises; instead of acknowledging that this is the true way of putting a
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difference between Good and Evil , to do it agreeably. That this is not to confound but to separate ; and these are not superfluous Problems , but reasonable Distinctions.

LET ME SPEAK NOW to those who say that this Book might have been made serviceable to the Men as well as to the Women ; and that I have not descended to circumstances sufficiently particular for the subjects that I treat of. I own that a great part of my instructions, which are good for the one Sex, may be also useful to the other: But what is it that they could wish I had found out in particular for the Ladies, when they were to be taught the hatred of Vice and the pursuit of Vertue ? Is there another and a particular Morality for them ? Is there for them a distinct Christianity ? Must we for them invent a new Religion or a particular Philosophy ? Do not the Preachers speak at the same time concerning Vertues and Vices both to the one and the other Sex ? Let these persons consider what 'tis they desire ; since we have together the same Law, the Instructions may be common, provided the Examples be Particular. And this is that which I have constrain'd my self to do through the whole, as far as the matter would permit , and as seem'd to me decorous ; that I might not engage my self too far in some certain

tain matters, wherein I should have rendered my self more Ridiculous than Useful.

IT IS TIME NOW to satisfy those who say that I disguise my Precepts under Praises, and that I ought to have descended to circumstances more particular. I wonder how they come to believe that the Ladies have need of Lessons so coarse, and a conduct so sensible. They are only the Blind that we lead by the Hand, it is enough to carry a Torch before those that have a good Sight. This is to do wrong to their good Wit or their good Nature. They must have less understanding to know what is good, or less inclination to practise it, to need this treatment. I am assured that they who are of the contrary opinion are some petty Regents in a Country Village, who would exercise a tyranny there where they ought rather to submit themselves. They should consider, I speak not here as a Master, but as a Counsellor: That I do not make Ordinances or Laws, but only, as I ought, I content my self to give advice. It is enough to me to praise good things, and to blame the bad, to say that they ought to shun the one and love the other. I should be ashamed to turn Legislator as some do, who in like matters talk thus, I will, I mean, It must be, I approve, I condemn. If the manner of their
writing

writing be observ'd, one shall see that it has no whit more of force, but has less of respect. Their Style is not more strong, but more uncivil. After all, I conceive that, there is no better secret can be observ'd in Writing, than to render ones self the more agreeable, that one may be the more useful. There is a way to instruct without disobliging; and, I believe, they will not blame that Physitian who had found an art to give good Medecines without disgust and bitterness. We may speak of the manner of Teaching, after that of Healing; and it must be believed that there is nothing done amiss, if both the one and the other be done agreeably. Provided we can succeed on this occasion, I judge it much better to use persuasions than Precepts. There is a great deal of difference between the Laws of an Emperor and those of a Philosopher: *Cæsar* and *Seneca* are not obeyed alike. The Commands of the one are supported by Power, those of the other by the Address. But suppose I had all this Power, what pretence can there be for my abusing it, so as to render my self troublesom, and to treat with rudeness a Sex to which we cannot speak with too great civility? And when 'tis said that I might give them Instructions more particular towards the rendring themselves excellent, without violating the respect that is their due; I answer, that this had not only

only been superfluous, but indeed it is altogether impossible. If I would descend to Instructions very particular, instead of one Book, I should have been constrain'd to compose many Volumes. What? When I have said that an Excellent Woman ought not to be Ignorant of what is becoming to her Age and her Condition; Must I needs then come to shew the way of playing on the Lute, or how she must Dance, or dress her Head, or make her Curtesie? Must I do the Office of a Musick-master instead of that of a Philosopher? I grant that these petty accomplishments are not to be neglected; but they are no more than the Nails or the Hair of an Excellent Woman: It is in Morality alone that these qualities are to be found which are requisite to form such a person as I recommend. I endeavour above all things to regulate the Mind and the Conscience. These are in my opinion the two parts the most considerable in the person that ought to be esteemed Excellent. This is, moreover, that which I have laboured in, and I have not treated of any other conditions of the Sex, either because it had been impertinent to my design, or because they are of so easie attainment, as there is no need to lose time in prescribing Rules for them. Thus I think I have said what I ought to these things for the satisfaction of those that would not take the pains to read Prefaces.

I

I CANNOT be adviſed to comply with thoſe who ſay that there are many Compariſons in my Book, and but few Connexions. I ſhall content my ſelf to ſend them to the reading of *Plutarch* or *Seneca*, to learn after what manner the greateſt perſons have treated of Morals. And above all, if there are here any thoughts that can pleaſe them, tho they have not ſo much of connexion as they could wiſh for, I entreat them not to caſt them away for want of that; and to conſider that Pearls may be very precious, tho they are not ſtrung.

Of Converſation.

AS THERE IS nothing more important to the Ladies, than to know how to chuſe good Wits to converſe with, and good Books to read; ſo there is nothing more difficult than this: Becauſe there are ſo many things evil which reſemble the good, that without a great judgment, or extraordinary good fortune they can rarely make a good Election in theſe caſes. It muſt needs be acknowledged a thing too difficult to paſs the time innocently and pleaſantly too either in company or retirement.

Indeed

Indeed, if we were still in the times of the primitive simplicity, where it were enough to succeed if we were only not dumb, and where, as yet, no other fault in Society entred but that of falshood: I own that an ingenuous plainness alone would be sufficient for them, and that Prudence would be a thing superfluous. But since we are fallen into an Age full of Artifice, wherein words which were invented to express our thoughts, seem now to be applied only to the concealing them with a good grace, it must be confest that Innocence it self has need of a Mask or Veil as well as their Faces, and 'tis no less imprudent to lay open ones Heart to those that are always upon the guard, than it were to march altogether naked among Enemies that are armed, whom we could neither offend, nor defend our selves from them.

If it were enough to take and give delight and pleasure in entertaining, and there were no better end of it than to pass away the time; there were not so much difficulty to perform it commendably, for this alone would be sufficient for that purpose; Not to be born Melancholy. But since the principal aim of Conversation, with the world, is to make ones self pass for a good Wit and a very judicious Person: It is for this reason that something else is necessary to them besides a good humour, and they ought

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ought at least to have as much of Address as of Vertue. It is very difficult to render ones self compleat in this matter, and the Wisest persons have confest, that there is not yet a School to be found where we may learn to manage well according to occasions, our discourse and our silence.

How many perfections are necessary to render one's self agreeable in conversation? How many qualities are requisite to be able to please many? Since even the most Excellent persons have divers inclinations, and Good sentiments are also different among themselves, as well as the good and the bad are contrary to each other. If plainness causes contempt in some; subtilty again will raise suspicion in others. If any deride those that are frank, others will mistrust those that are not so. This Lady wants a good Grace, the other wants to have Read more: One Sense is persecuted, while the other is contented; and you shall not dare sometimes to open your Eyes and your Ears together unless you will venture to be incommoded.

When *Xenxis* would draw a perfect Face, he propos'd for his Pattern five of the best Faces in *Italy*, that he might take from each the Charms and the Features that he judg'd most powerful. And to draw a Character of the Lady that should be able to please in all Conversation, there would

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need

34 Of Conversation.

need no fewer of charming qualities and rare conditions: Yea, It would not be too much for this purpose to have all that Nature can give, and Morality can teach. It is in this subject that we have need of all the most beautiful Ornaments of the Civil Life. And none ought to think it strange, if I speak here of those other excellent qualities that I recommend in the rest of this Book; for they all terminate in Conversation as in a Center; and it is not easy to touch this Point without touching at the same time upon the Lines that meet in it.

TO SAY THEN that which, at present, seems to me most necessary, I will content my self to wish the Ladies those three advantages which *Socrates* was wont to desire in his Disciples; they were Discretion, Silence, and Modesty. These are so amiable qualities, and so necessary to their conversation, that to judge of their importance we need only represent the absurd Vices which are contrary to them; as Tatling, Imprudence, and Impudence, the first of these defects brings with it usually the two latter. And it frequently comes to pass they who delight to talk much and give themselves leave to do so, They have not enough either of Prudence or Modesty. It must not be thought however that I have a design to take away the use of speech instead of regulating it. It would not be

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at all handsome to attempt to compose a conversation of Persons that are dumb. But to make a strenuous opposition to a Vice that is the most troublesome and dangerous in company, I only beseech those Ladies, that cannot find themselves disposed to talk but sparingly, that they would consider: That if there be a time to say, something, and a time to say quite nothing there is never a time to say all. That they who talk much are not only in danger often of saying that which is false, but also of saying some things that are true, but unfit to be said; and so they would offend either Prudence or Truth, and many times both of these together: That they who talk so much with others, do in a manner never discourse themselves; that they see not their Thought till it has escaped them: That they apprehend too late in their repentance, that which they ought rather to have apprehended by foresight; and that regret and shame always follow very soon after that discourse which Prudence did not go before. Lastly, that the greatest part of their Sex need less pains to speak well than to speak but a little: and that Discretion is more difficult to them, and more necessary too than Eloquence.

It seems then to me that the Great *Numa* shew'd not less Judgment than Religion, when he erected an Altar to a tenth Muse, whom he styl'd *Tacita*: To shew, that when

all the Sciences together have their habitation in any one person, They are all unprofitable there without silence, and that 'tis in vain that any one has learnt the Art of speaking, unless he has also the Faculty of holding his Tongue. And in truth as it is much more easy to be an Orator than to be Wise, so Morality has much more difficulty to teach the Rules of keeping silence, than Rhetorick has to infuse those of Discourfing. Although what we know, were, without this, unuseful, and even without ornament; Yet we may also most juftly place Silence among the most necessary Arts, and may fay with that Wise King of the *Romans*, that the Nine Muses have not their Lustre entire without the addition of this for a tenth.

Silence gives, I know not how, a charming Grace even to discourse, as the Shadows do to the Colours in a Picture; and there is nothing more true than that Intervals well chosen in a discourse, do like the Pauses in Musick, set off and shew more evidently, whatever is truly fine and agreeable. When we speak none but the best things, yet even then is not Silence intirely superfluous. It relieves those that speak, or those that hear. It serves to prevent both sterility and tediousness, that the Speaker may not be too much exhausted nor the Hearer tired.

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Of Conversation. 37

There are some however that think every one that puts in a word does them wrong, and takes something from them in conversation. But those that speak so much in Conversation themselves, do not deserve to be heard, because they require a civility that they will not pay. As they are incapable to speak what is fine themselves, so they are to understand it when spoken by others. And it must be believ'd they would not speak so many ill things if they would give themselves more leisure to hear those that are good.

And however there are too many to be found who affect and are proud of this impertinent Tattle, who think it a sign and proof of much Wit to speak much, and a disgrace to listen with silence to the discourses of others: Yet I fear not to say to them a truth which may be very useful, tho it be not very pleasant. Those of this Humour are incapable of any trust, they can keep nothing secret of their designs or business. That which is only in the thoughts of the Wise, is in the Mouth of the Imprudent. And no otherwise than as they say of the Dead Sea, that nothing there will go to the bottom, and whatever is cast upon it, instead of sinking down, floats at the top of the Water. It is just after the same manner with some tatling humours, they can keep nothing to themselves; in-

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stead of concealing wisely what is important, they make all appear both in their looks and discourses.

See here the unhappiness of those that talk much in an entertainment: Let them consider as much as they can their discourse, it is next to impossible but that in saying a great many things some of them will be such as ought not to be said. As it is difficult in removing the hand often, not to lay it sometimes upon the part that is ill; so 'tis as difficult in speaking much, to avoid touching sometimes upon our most secret and important designs. And if unthinkingly we many times lay our hand upon a place that is in pain, we as unthinkingly let our Tongue run into the predominant Passion of the Mind.

I know well enough there are those who promise themselves, they will never discover their Secrets, tho they do give themselves leave to talk much in Company: Imagining 'tis enough for the avoiding this to put themselves upon general matters, and to propose the speaking of things indifferent. But there is no manner of safety in this sort of Conduct; for tho they think themselves speaking only of Common things, they that have any measure of Wit above a very low degree, will easily remark some traces or shadows of their thought. The secret meaning appears through

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through this Veil. And as we ſee the Needle touched with a Loadſtone, tho far diſtant from the Pole, yet turning that way, and pointing towards when it does not touch it ; ſo our Speech has always I know not what of our Thought, and will ſhew it in the moſt diſtant Harangue, and among the matters that are the moſt Univerſal.

Let us ſet our ſelves as much as we will to diſſemble and feign ; after we have flutter'd a while about the ſecret of our Hearts like a Flie about the Candle, yet at laſt we ſhall there burn our Wings. We loſe our ſelves, like them, there where we trifle and play. I am extreemly in love with this Compariſon, becauſe thoſe Women that are ſo much addicted to talk, do mightily reſemble thoſe little Creatures, who are made up altogether of Wings, who have no ſolidity of Body, who have nothing but Colour to derive to their young ones, and diſcover their weakneſs even by their lightneſs.

But if the Arguments I make uſe of do ſeem to be weak, I will give them a moſt excellent Example, which perhaps will have more effect than all the Precepts of Morality. For let them caſt their Eyes but a little on her that ought to be the Rule as ſhe is the Ornament of their Sex, they will perceive that the Holy

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Scripture

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Scripture does not mention her speaking more than four or five times in her whole life. It may be this will seem to them very difficult ; and I believe it were a miracle in some, if they could only hold their peace with discretion so many times as the Blessed Virgin is said to have spoke, and if they did abuse their speech but as seldom as she made use of hers. They are alas, too far from arriving at this perfection : Instead of an imitation of it, in not speaking but out of Charity or Modesty as she did, they hardly ever speak but to say something ill of others, or to boast something good of themselves. Their Discourse is all made up of Condemnations or Praises that are both unjust ; It is nothing else but Vanity or Evil speaking.

There is no doubt then to be made but that many must be at great pains with themselves, to restrain, as they ought, the Liberty of their Tongue. From whence it is very hard for them to succeed well in entertaining ; and the indiscretion of their discourse does very often expose them to the railery or hatred of the Publick. It is also the unhappiness of those who have not prudence enough to examin their own speeches, that they are yet less able to consider well what they hear said by others. Their liberty is blind, and utters upon all manner of occasions, and in all companies. Yet I do not design to say in this matter,
that

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that there are not certain rencounters wherein they may speak with more freedom than in many others.

BUT IT OUGHT to be very well observed to whom we discover our sentiments, when there is danger in having them publish'd. And it would be to us an occasion for a most bitter repentance, to find that in the mouths of all the World, which ought never to have fled from our own. It seems to me therefore that the remedy for this mischief, that you may not be continually subject to the alarms of other peoples obloquy, nor yet forced to live always under a violent constraint, is this; to chuse well those whose company you intend mostly to frequent, and not to make acquaintance indifferently with all sorts of persons. And to speak my thoughts concerning the Election that ought to be made of the Wits or Humours capable of your Conversation: I find there are two sorts of persons whom you ought absolutely to fly; they are the Vicious and the Ignorant. Because the Conscience is not safe with the former, nor the Mind contented with the Latter. The entertainment of those who want Religion or Knowledge, ought to be entirely suspected; and we have reason to judge that it must have some grand design, to excuse two so great defects as Impiety and Ignorance.

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This Evil Choice offends the Vertues either Moral or Christian. For is it not true that in communicating as freely with the meanest Spirits as with the most excellent, we oblige neither the one nor the other; because the latter are offended at this, and the former will deride and abuse it? This is imprudently to afford matter either to Hatred or Railery; you will in this way obtain the approbation of no body, while you think to merit that of every one. And in truth, I never see those Women which have a humour so universal, as to gratifie with the same aspect, indifferently, all the World, but it puts me in mind of that Ridiculous Image of the *Romans* which they called *Ciseria*, which was carried about to Feasts to pass away the time and make the Company laugh. We may see in such persons, as in this Pleasant Statue, the Looks, the Smiles, the Reverences, the Affectations that are altogether ridiculous.

But this that has been mention'd, is not the greatest of their Infelicities; their ill choice carries them insensibly into the extreamest dangers. One may see in them, that it was not without great reason said by the Philosophers, that Prudence is a piece the most necessary for a pattern to humane actions. When they are without conduct, they are also very often without Vertue; They become many times evil, tho they have

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have not a design to be so, and even without thinking of it, when their complaisance is so unhappy as to engage them in the company of those that are debauched. After this, Vice slides in by little and little into the Soul, so that they perceive not the remedy 'till 'tis mortal and uncurable.

This is the most important part of the present Discourse : For since a diversity of humours cannot long subsist in Conversation, you must needs at length either imitate the Vicious or hate them ; you must be like them, or be their Enemy ; you must (do what you can) in communicating with them, either espouse their Wickedness, or defend your self against it. But tho one were assured of the Victory in this case, yet what need is there to give ones self the trouble of the Combat, since there is always much less danger and inconvenience, in the shunning of Temptations than in resisting them ?

Whatever can be said, we cannot dwell amidst Wickedness and Vice, but we must needs be infected. Example has a great deal of power, even upon the strongest minds. *Alcibiades* made profession of Vertue, while he kept company with *Socrates* ; but he gave up himself to Voluptuousness when he was amongst his Lovers. The Soul defiles it self insensibly while we converse with the Vicious, as the Face tanns, without our perceiving it when we travel in the hot Weather.

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It is our unhappiness that we are more apt to receive evil than Good, that sickness conveys its self more easily than health; that the Conversation of Wicked Persons has more power to corrupt the Good, than that of the Vertuous to correct the Debauched.

It may be I may seem too severe, if I should propose to them for a Rule to their Converse, the Example of *Mary the Egyptian*, who would not hold communication with an Hermit that was a most vertuous Man, but when they had a River between them. I doubt not but those that are good may be seen much nearer than that, and without danger. But as for those that are Vicious and Licentious, you should keep as far from them as you can: Their hatred will do you less harm than their Conversation; and these are Enemies that will do you more mischief by Peace with them than by War.

And in truth the Unhappiness of the first Woman ought to make all other the more fearful, for they may see in her fall the common cause of their own. What advantage can they have in talking too privately with the Serpent? In being bold in the Company of Devils as *Eve* was, instead of being ashamed in the company even of Angels, as was the Blessed Virgin? And to suffer the Conversation of Licentious Wits which are full

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full of the Old Serpents Fatal Poison, and have none but ill designs against their Innocence.

LASTLY, THE second sort of persons, whose company they ought to shun, are the Ignorant and Stupid ; because the Conversation of such is shameful, unpleasant, and unprofitable ; and that of good Wits and Understanding Persons is honourable, pleasant, and fruitful. Indeed we daily experience sufficiently, that the persons which have had no improvement from Study and Reading, have always something that is rude in them ; and if they produce any thing, 'tis as those wild Trees that are never grafted nor drest, and which bear no Fruit but what is Insipid, or Harsh and Sower. And, to reflect a little upon another Error that deserves a publick complaint : Is it not a strange thing to see that the Sciences, and especially the Art of Reasoning are not to be found but in Colledges ? And that we dare not degrade Philosophy so as to make it the subject of Conversation ? As if it were impossible or unjust to strip it of perplexity, that it may be made speak with a better grace. As if it were a matter of Conscience to turn it into a Vulgar Language ; or as if we ought to be reasonable but in Latin only ; or as if the rarest Secrets, or the brightest things in Nature might not be exprest in our Mother-tongue.

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This can no one believe without being in an Error : We have Terms in our own Language that are fit to express whatever is of greatest force, or is most subtil in reasoning : And if the most solid knowledge did sometimes serve us for the subject of our Discourses, it would be experienced, that there is more pleasure as well as more of profit in entertaining one another with serious subjects, than in talking of the Tippet in fashion, of Peticoats, of the News of the Place, or of Amorous Intrigues. To speak sincerely, I cannot excuse those Women that will make a dozen wise persons hold their Tongues, to listen to a paltry Violin : Who give their Ear more readily to a company of Scurrilous Jest, or Malicious Slanders, than to the most excellent and important things : Who make a great scruple of spoiling a Song with the least noise, and make no Conscience of giving a thousand interruptions to the best Discourse one can entertain them with : And who are raviht with the Company of the most Impertinent Fops, provided they be but finely drest, and treat them with the titles of Queen or Empress.

They would utterly deride these persons nevertheless for their Complements instead of esteeming them, if they could but understand how much it calls in question their
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own Wit, to approve, and take ſo much liking to thoſe that have none. For as we judge thoſe Stomachs weak, that cannot digeſt any but the lighteſt Food; ſo we may very juſtly queſtion the ſtrength of their Wit, who can reliſh nothing that is ſolid: Their humour appears by their approbation; and one may know what they can beſt do, by what they love. This defect is, in truth, a very great one: But ſince I have a deſign to touch alſo upon ſome others which are no leſs obſervable in Converſation; having ſpoken of thoſe Women that deſpiſe knowledge and good diſcourſe, let us ſpeak next of them that prophane and abuſe it.

FOR AS THE Ladies that are utterly unacquainted with Study, and great ſtrangers to Reading, are moſt truly barren; ſo they that have been converſant in theſe, are oftentimes a little confuſed and troubleſome. There is nothing but diſorder in their thoughts and conceptions, and conſtraint and affectation in what they ſay. It ſeems as if their Wit had not heat enough to digeſt that which their Reading furniſhes them with; And one may ſee in the inequality and confuſion of their Diſcourſe, even at the ſame time that they ſpeak of excellent things, that to have Marble and Porphyry and the moſt excellent Materials by us, is not enough for the building a beautiful

beautiful Palace, if one be not a skilful Architect to dispose them. These persons are mightily subject to Repetitions; for having tackt their Idea to particular words and phrases, and fill'd their thoughts with some particular matters and Subjects, their Spirit is not at liberty to invent other when it is necessary. They are so enslav'd to their Memory, that they can make as it were no use of their Judgment.

It is for this reason that they cannot speak but by common Place; and that they enlarge themselves so much when they are upon a subject wherein they have some advantage, that they are ready to speak all, even to the Margins, Leaves, Quotations and other superfluous circumstances. I could as willingly find my self among the Conferences of the Ministers of State, when they are disputing the Place of Congress, the Day, the Matter; and the Arbiters. To deliver these Women from the defect, it were best to send them to the Theater of Humane life, or some other large and Voluminous Book in which they might read all that they have a mind to speak of.

Their Repartees and their Complements are Orations; when they have begun a discourse, before they can make an end, they must exhaust their Chapter; they cease not to speak till they have no more to say. They much resemble those who re-
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cite Plays on the Theater, who are not able to add to, or diminish in the least from their Lesson without putting themselves out and forgetting the rest. It is true, they make themselves admired in some Rencounters; but this is more by chance than that they can be at all assured of it. And to speak the Truth, that they may seemable persons, they have need to speak to those that are not so.

If by misfortune they are led from what they have some knowledge of, and are made fall upon a Subject that is unknown to them, and where Reasoning or Judgment is more requisite than Memory, you shall then, at the same time perceive their Weakness and their Vanity, in that they can neither hold their peace, nor speak with any good Grace. The force upon their Looks shews that they have not Modesty enough to keep silent, nor Ability to discourse; either they are silent with regret, or speak with disorder.

These are the Principal Vices of Conversation, which I thought necessary to be observ'd, that the good qualities might appear the better after I had painted out the bad. So that now to make an Abridgment of my Thoughts in this matter, I judge that there is nothing more Important and conducing to our Conversing with

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good success than to know well our own humour that we may duly regulate that; or to know the Humours of others, that we may please them, or defend our selves from them. Knowledg, and a sweet Temper are the two qualifications most necessary for an /entertainment: Without the former the Conversation will be too trival, without the other too rude and tiresome.

Those Women that speak little, as well as they that speak much, ought to consider that Modesty is necessary to Silence as well as to Discourse; as it frees the one from Contempt and the other from Affectation. And whatsoever Humour they are of, that they may avoid the danger of being persecuted or debauched, it would be good for them never to seek the Conversation but of two sorts of persons: That of the best Wits, because such will excuse most easily their defects, and can best apprehend and acknowledge their merits: And that of the most Vertuous; for when the Licentious can do no harm to their Conscience, yet they will do it to their Reputation, and will render them but Infamous, if they cannot make them Vicious.

Of

*Of the Chearful Humour and the
Melancholy.*

THERE IS NOTHING more necessary to the Ladies for Conversation, than to know well their own Humour; that they may Reform it if bad, or Polish it if it be good. This is the foundation of all that which is of any Importance in this matter. But as there are two sorts of Humours that may both succeed well, each of them in their several way, I think fit at present to make a comparison of them in this Discourse, that they may the better remark that which is good or which is evil, in the one and the other. And to describe in the first place that which is of greatest esteem in Society; It must be own'd, that the Gay and Chearful Humour has here by much the advantage of the Melancholy, which truly is not unfit for Knowledge, but is a little too heavy for Discourse, and too coarse for the Genteel Carriage or Repartee. The merry Humours have a much better Grace, and more liberty in all they do; and so they are much better receiv'd in Company, as being the more natural in their Affections, less constrain'd in their Deportment, and the most innocent in their Designs.

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Whatever some say in Favour of the Melancholy; If their Meditations are commendable in some things, 'tis certain they have their bad as well as good effects; and they that call it the Mother of Wisdom, ought to acknowledg that 'tis very often the Mother of Extravagance. They would persuade that such Spirits discover many things, and that they go far in Contemplation; but their Voyage is often so long too that they never return again: Or if they do return again, this is as the Pilgrims, who abandon their own Country to run needlessly into strange ones, without any other advantage, than to bring back from thence Poverty and Weariness. Musing is a Labyrinth wherein they lose themselves easily, and from which they get out with difficulty.

Nevertheless they name Melancholy the Element of Good wits, thinking to excuse their Weakness by giving it a specious Name: But as the Lame do not gain any Glory when they spend a great deal of Time and Labour to make but a little way; so these poring Spirits do not deserve any praise, for being long in finding out that which others of stronger parts could better find and with less pains. Those that are more subtle have the same advantage over them, as Birds that can fly have over Serpents that can only creep.

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or such as Angels have of Bodies and material things.

Upon the whole, I do not at all comprehend, why they make a boast of their speaking but little; for their Silence proceeds rather from their Barrenness than their Discretion; and if they hold their peace on many occasions, it is not so much to chuse words, as to seek them. These persons would need take but little pains to become good Disciples of *Pythagoras*: Were it not that while they hold their peace but meerly out of necessity, they are not capable to learn how to speak with address. They want a School quite contrary to that of *Pythagoras*, where they may study that Readiness which they want; they have more need of Medicin than Precept; and to cure them it is not only necessary to read Lessons, but also to work Miracles.

As it seems much more easy for the Fire to descend than for the Earth to mount; so 'tis possible that they who have a ready forward Humour, may moderate it by reading and experience: But they that have the gross and heavy Souls, let them employ themselves in whatever study they will, have a great deal of difficulty to render them more lively or more subtle. The Birds have Wings that inable them to fly; yet they fold them up when they will to refresh themselves: And the most transcendent

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Spirits can do as much as they, either for action or repose. But when the Melancholy set themselves to animate their faintness, they put themselves into the danger of *Icarus*, who was too dull and had not enough of Address, to fly upon the Wings of Artifice: Their Discourse and their behaviour are altogether unhandsome when they force themselves to express and shew in them a heat that they have not in their nature. They resemble those old Men, who run, when they think only to go, or mend their pace but by chance; and then they lose their breath all at once after the least effort, because they do not wisely accommodate their pace to their weakness.

Whatever some say in commendation of their Coldness; To Imagine that this is of excellent use in business, I think a Man had need to be possess'd with the same humour. If they succeed in that, it is more the effect of Chance than of Knowledge. If the forward Spirits are to be accused for taking Occasions too soon, and snatching them before they be ripe, the Melancholy are in danger of coming always too late and of staying till they are rotten; and if the former do not attend till they present, the later think not of them many times but when they are past. They are too subject both to Fear and to Despair.

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As they are without heat, they are without action; and their Icy humour represents all things impossible, whether they are what they should avoid or what they should undertake. Their Senses are stupified with a Lethargy, and cannot be roused but by cutting or burning them. They seem to want a resurrection rather than an awakening, and are a sort of Sick persons that must be made to die, to teach them that they are not dead. If they have Judgment to deliberate, they have almost no Confidence to resolve, and yet have less of Courage to execute. This is a Paralytick Vertue that needs to be spur'd upon occasions, and remains always Languishing with remedies at hand, without being able to make use of them, if it be not stir'd up with great endeavour.

It were indeed too great an offence to believe that there is not a great number of very wise and excellent persons of this temper: But also it ought to be allow'd they would be too injurious to Wisdom and Vertue that should make it always musing and reserv'd; as if they who have nothing to fear or desire out of themselves, ought not at all to shew a smiling Countenance for a Testimony of the satisfaction of their Conscience. On the contrary, if Serpents breed in Standing Waters, so do ill Thoughts enjoy themselves in this

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muddy Humour: And if the Spirit of such persons is fit to invent what is wicked, their Face is no less fit to cover it.

When a Rust is gotten among the Wheels of a Clock, there is no more any Rule in the motions, or any certainty in the Dial of it. And when a profound Melancholy has mingled it self with our Thoughts, the Spirit is full of Inquietude, and the Visage of Grimaces. What Light or what Reason can be expected where a multitude of black Fumes from Melancholy infect the Brain? Just as the *Demons* have sometimes mingled themselves with a Storm to kill the Men, or burn the Temples; so they often serve themselves of this gloomy Humour to possess the Soul with Superstition, Despair or Hypocrisy. *Cesar* well testified what we ought to judge of these Melancholy Humours, when he openly declar'd, that he fear'd a great deal more, those that were Melancholy, as *Brutus*, than those that were Merry, as *Dolabella*.

It ought not to be taken ill if I, to describe this Melancholy Humour, do say some of those things that it produces, that we may the better observe the nature of the Cause in that of the Effects. There are then some *Hypocondriacks* to whom Mirth and innocent freedom are no less displeasing, than Day-light to an Owl: and as their Visage shews always I know not what
of

of Fatal in it ; so one cannot chuse but have an Aversion for their sad Mein.

Nevertheless, if their Coldness is only an effect of the Temperament, it deserves either Excuse or Compassion : But if it proceeds from Artifice, it cannot be exempted from Suspicion or Blame. So that to examine well the difference that is usual between these two Humours ; The Modesty of the Native Plainness is all in the Heart ; that of the Labour'd and endeavour'd Persons is all on the Forehead and the Outside. The One in truth are not Good, nor the Other Bad, but in appearance. I grant the Casuists have some reason to say of Sports and Pastimes as the Physitians judge of Mushrooms, That the best of them are good for nothing : And yet I am not willing so absolutely to decry those pleasures that are indifferent in themselves, and which the Intention alone can as well render Good as Bad. *St. Elizabeth of Hungary* did not refuse sometimes to dance, yet nevertheless her Good Humour did not hinder her from being Canonized. Those that lay so great restraint upon the Usage of things that are honest, are usually very free in the enjoyment of what is forbidden , when they can avoid the having a Witness to their Actions.

And nevertheless it is the Unhappiness of these Times, that people live under so much disguise and endeavour, that one hardly

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ly can laugh without giving occasion of suspicion to weak minds, or of slander to those that are wicked; as if a chearful humour were a certain sign either of a light Spirit or a small Judgment.

We ought rather to deride such a Censure, than be troubled at it. And those Ladies that would preserve their good humour, without putting constraints upon themselves out of regard to this Vulgar Error, they ought also to forbid themselves as much as may be, either desire or regret, as being two of the greatest Tyrants of our Repose; since the one carries us away to the time to come, and the other makes us return to that which is past; Taking away from us the liberty of making the present time happy, while we desire those things that are not yet come, or unprofitably regret those that are past. The abler Spirits do easily resist and defie this Tyranny. As when a Ship is tost in a mighty Tempest, tho the Mast be broken and the Sailstorn in pieces, yet the Needle is always pointed towards the Polar Star; so ought we always to demonstrate a steddiness of Mind in the most tragick misfortunes, and to shew a temper equal amidst the greatest inequality of Affairs. And as the Winds can easily drive the Ship besides the Port she designs for, but not the Needle from pointing to the Pole: After the same manner when some Ob-
stacles

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stacles retard our pretensions, they ought not for all that to drive us from our Reason, or make shipwrack of our Constancy.

NOW I HAVE SAID what there is of good that may be found in the Gay and Chearful Humour, it is time to examine what evil may be met with in it. And since we have remarked the defects which many attribute to Melancholy, let us betake ourselves a while to mention its good effects and just praises. This is that which renders the Mind subtle for the Sciences, indefatigable for affairs, serious in Conversation, constant in Designs, modest in good Fortune, patient under Bad, and judicious and reasonable in all Things. It is of this just and equal Temperament that Vertue serves herself to appear with all her Ornaments: This Nature has been wont to chuse when she would form Conquerors or Philosophers: And this is that, which Grace it self has always employ'd to give to the World the most extraordinary persons. It seems as if the Persons of this Humour were born Wise; that Nature had given them more than Study and Endeavour can procure to others: And that without falling under the inconveniences of Old Age, they possess in good time almost all its maturity. 'Tis true, they reproach it with this, that their Meditation is of more worth than their Discourse: But they ought to know, that as the Judgment

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ment of such persons is solid, so they commonly disdain that superfluous ornament, and shew which the slighter Wits make so much use of, to procure credit among the Vulgar. In this their Modesty they resemble the Eagle in the *Apocalypse*, that had Light within, and had Eyes under his Wings: Whereas the great Talkers have them only upon the Feathers, as the Peacocks on those of their Train; being no otherwise reasonable, but in Colour and Appearance.

I do not at all deny but the Gay and Chearful Humours have something of pleasantness, but they are also subject to very great defects: For as much as the Railery and Jestings which they often engage in, tho it be agreeable to some, yet it usually does offend more than it pleases. And one shall often see this sort of Wits, among themselves, begin in Jest, and play, like Puppies, and soon end in Earnest and quarrel. But especially when Religion or any ones Reputation is their Subject; 'tis the easiest thing in the World for them to fall into Impiety and Slander. And since we cannot rally the Great without Imprudence, nor the Miserable without Cruelty; and then in doing this, we should always contradict either the Rules of Policy, or the Laws of Nature: The graver Spirits have a great deal of reason to abstain from that which makes them, who profess it, pass for Buffoons or for Enemies,

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Enemies, and which often gives themselves in the end an occasion to weep, after that they have provided for others something to laugh at.

For my part, I think it no disparagement to Melancholy, to own that it has no inclination to so ridiculous a quality, which supposes always a lightness of Spirit, and very often a great liberty of Conscience. It was this giddy-headed Temper which was that of the foolish Virgins, and of the same are they who have more Wit than Judgment: Who nevertheless seem for the present to have some Light, but it is an *ignis fatuus*, or such as, like a Spark, shines but a moment e're it goes out. They let themselves be impos'd upon, for want of being able to foresee far enough into Affairs of Importance; whereas the Wise are never drowsie when they should prepare themselves for good, or dangerous occasions, for fear they should afterwards be oblig'd to Repentance and Shame.

And to speak of things as they are: Since the Spirit and the Sense have a quarrel which will last as long as life, and the Soul is not strong but in the weakness of the Body, as in the ruin of an Enemy; There is some ground to say, that when the Humour is so brisk and so free, that it is become the more strong; and on the contrary when it is Humbled and Melancholy, 'tis become a
Slave

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Slave to Reason ; like a Maid-servant that shews discontent in her looks, when she is hardly treated by her Mistress.

The Joy which arises from the Conscience has marks that are altogether particular ; 'tis the purest that is , and resembles the unspotted brightness of the Stars, which always cast forth an Equal Lustre : But that which comes from the Body or the Temper, is like the Comets, which have there nourishment from below by the exhalations of the Earth , which presage none but dire Events, and which seem to dance in the Air, while they run after the Vapours that feed them, but go out as soon as they are destitute of that Matter. The Passion of the Melancholy has nothing parallel to these Tragick Meteors, either in their formation, or in what maintains them : Their Amity has no Aim besides the Goods of the Mind : And as the Fire of their Affection is most pure, so it loses nothing of its ardour, it endures always in an equal state, like that which some Philosophers fancied to be under the Orb of the Moon.

I readily acknowledge, as to what regards Friendship, that the Gay Humors are therein more forward and free ; but then the Melancholy are more discreet in it, and fitter to be trusted. These adhere constantly to their designs, while the other change every moment their Passions, and lend themselves

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out to every Object that presents. A very little matter serves either to overcome or persuade them. Inconstancy is almost inseparable from this Humour, and if they are not capable of corruption through malice, at least they are liable to it by weakness. But if their Plainness merits some Favour, I cannot for all that count it reasonable, that we ought to esteem so very much a Natural Goodness, which is rather an effect of the Temper, than the Choice. When a Person cannot be Bad, there is no such great glory in being Good: And if the Simple do not much mischief, they are not to be thought the less culpable for that, since notwithstanding they may do all that they know.

And if it be said, that tho they are not better, yet they are more happy than the others, because their mind is without inquietude as it is without design: In truth, it were the greatest injury that could be done them, to speak of them in this manner: For this were to found their Felicity in their Defect, and to own that they are no otherwise happy, but because they are Stupid or Ignorant. If a Marble Stone feels nothing of pain, we do not say for that reason it is very well: We do not account it in health, but unsensible. It is after this manner that the thoughtless are not unhappy; for 'tis the wanting of a sense of it that hinders them

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them from being so : And this is no very honourable advantage to them, that they are free from care and trouble, as Stones are free from Sickness, or Beasts from Remorse of Conscience.

If the Stupid are found sometimes at the same point with the Philosophers in the tranquillity of their Mind, 'tis yet with a great deal of difference between them ; in that the latter surmount what the others are ignorant of. The Serpents under the Earth are not less safe from a Tempest, than any persons that are above the Clouds : The meaner Spirits, like them by creeping, find their safety in their weakness : But it is much more glorious to be above the Storm than beneath it, and to have it under our Feet than over our Heads.

Since the true Felicity cannot be acquir'd without Vertue and Morality, the Happiness of the Simple is of another Nature than that of the Wise : And, in my Opinion, they are no otherwise happy in this World, than those in a feigned *Limbus* in the other, where they stay between good and bad, without being touched by either of them. The Melancholy do not live in this indifference, they owe not their felicity to the Ignorance, but to the Goodness of their Minds ; and it would be too shameful a happiness to them, and such as they would complain of, if it were necessary to them to be insensible

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fible of Good, that they might be so of Evil.

To know how much the Melancholy Humour excels all other, it ought to be consider'd, that they who are forward and light are no less incapable to defend themselves from Misfortunes, than to tast the true Pleasures: Their Heat precipitates them into extreams: They do nothing but in Frolick, as if they were made up only of Sulphur and Gun-powder; they need but a mear Spark to set on Fire both their Actions and their Thoughts: And of this there is no other remedy but to wait for the end of their Impetuosity, which often tires its own self, and of it self the Fire goes out. The Spirits that are without Conduct in their Enterprises, are also without Courage in their Afflictions: They are a bad sort of Souldiers that use well neither the Sword nor the Buckler; and the same lightness which makes them very rash in their onset, does also render them weary and impatient when they come to suffer or defend themselves.

On the contrary, the Melancholy have always the Spirit equal: They are free from Insolence in a Good Fortune, and from Despair under an Evil One. They endure what they cannot overcome, they surmount the Maladies of the Soul by Strong Reasoning, and those of the Body by Invincible Patience.

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And

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And if heretofore a Man could find himself bold enough to assault the person of a Duke of *Milan* in the middle of his Guards, in the face of his Court, and even in a Church, only for the having practised several times upon the Picture of this Prince; What boldness ought those Wise Men to have who are of this Temper, what can they find of new in any Events that may be able to put them in a Wonder? Instead of being surprized, they discover things to come at a distance by their foresight, that they may in good time accustom themselves to them. They render things as easie to them by Meditation, as they become to the Vulgar by long experience.

It ought not to be strange, if the Melancholick are very constant; and one can never see them troubled, even when they are constrain'd to give way to Force, since they always reserve a secret place within themselves where the Storms of Fortune know not how to arrive. It is thither that the Soul withdraws her self to maintain an eternal Serenity; there she gains an Absolute Empire over her Opinions: And there she entertains her self alone, even in the midst of Company, without suffering any interruption of her repose and silence by the Throng or Tumults of the World. It is in this solitude and abstractedness of the Superior Part in us that the Spirit fortifies it self

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self, that Morality is learnt; and that some possess before-hand, even without a multitude of years and a long experience, the Prudence of Old Men, and the Wisdom of Philosophers. Lastly, It is in this place that we shall have always the means of having pleasant Thoughts, if we preserve in our selves the Images of those things that are agreeable: For if the present Objects displease us, we may by entring into our selves render our Minds easie and content, while our Senses are under a persecution. We may entertain our selves with the thoughts of a beauty, at the same time when an ugly Face is before our Eyes.

But who can ever enough commend this Noble Contemplation of the Melancholick? Since 'tis by this that the Soul seems to quit, when it will, the troublesom commerce of the Senses. And we may consider with an Attention the less distracted, what we are, when our Imagination represents us to our selves; which it does more clearly and with less danger than the foolish *Narcissus* is said to have seen himself in the Fountain. I do not wonder at all that the Poets feign'd he destroy'd himself, because he fought himself out of himself: It is in truth impossible we should find our selves but in our selves; by all that is besides, we meet with nothing but our appearance and shadow. Insomuch, that without the Use of

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this Noble Meditation, to which the Melancholy Temper is disposed, a man seems to have his Reason imperfect and even unuseful. For as the Bees must retire themselves to the making of Hony, after they have been collecting Matter for it among the Flowers: So 'tis necessary, that after we have viewed a diversity of Objects, we should retire within our selves to derive the fruit of our Observation, and to make the Consequences it will afford. Without this, whatever Study or Experience we have, it will be nothing but a confusion and medly of things; we may gather good things, but shall be very ill Managers of them; our Actions will appear without Conduct, our Thoughts without Order, and our Discourse without Judgment.

The greatest part of the grosser Spirits have a sentiment quite contrary to this, and cannot bring themselves to imagine, that there is any other contemplation but that of Fools, and such as are distemper'd. And in truth this Meditation in them, would cause no less hurt than it does fear of it; it would be as contrary to them as it is unpleasing: It dazels the Spirits of those that are wicked; the one sort it Blinds, and others it severely Scourges. It is not to be imagin'd, that they who have nothing but Darknes in the Mind, and Guilt in the Conscience, can take any delight to enter
into

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into themselves, or to search there for satisfaction or repose. But to despise Contemplation, because there are some that may lose themselves in it, is not this as great an Error as if one should find fault with the Sun because the Owls cannot bear his brightness; without considering that the Eagles can steadfastly behold it; and that we should not tax this glorious Star, for that our feeble Eyes are dazzled by his Rayes, and we find Darknes even in the source of Light itself.

I have now said enough concerning these two Humours: Having thus compar'd them together, there is not a person who may not easily judge what ought to be her usage of both, that she may succeed well in Conversation. If the Chearful humour seems most agreeable, the Melancholy seems most solid; the one is the most beautiful, the other the most rich. They have both of them something of Good, and something of Evil; and indeed, to speak my Opinion, I judge that as the mixture of hot and cold is the support of our lives, so all the force of agreeableness and a good Grace is derived from the tempering of these two Humours, when it is so done, that the one serves for a remedy to the other. And if the *Romans* esteem'd those the best of their Tribunes, who testified the most inclination to the Senate, and those the wisest among the Senators,

nators, which most favoured the interests of the People; in like manner, I think, we may say that the most excellent among the Cheerful Persons, are they who approach nearest to the Melancholy; and among the Melancholy, they are the best who have most Gayety of Mind. For being thus temper'd, the first shall be the more Discreet, and the latter less Auster and Imposing.

Of Reputation.

BE IT SO THAT Reputation is a Mighty Treasure, and that it serves no less to Vertue, than Day-light does to a Picture to make it appear: Nevertheless, if it be well considered after what manner some lose, or some possess it in these days, we might rank it among the Goods of Fortune, in which the Foolish have many times a larger share than the persons of greatest Merit. If there were Wise and Just Judges to distribute this, it were enough to be Vertuous for the obtaining a Reputation and Esteem among Men: But it does frequently depend upon so very ill Arbitrators, that if it were not for this, that we are always oblig'd to avoid, as much as we can, the giving of Scandal; it would really become those that are Wise to content themselves with

with the Testimony of a good Conscience alone, without any further care for the Opinion of the Imprudent, which a meer Chance may render either Good or Bad. This is a thing that depends too little upon our selves, to be that which can render us happy: And this were a Felicity but very ill secured, which the Ignorance or the Malice of an Enemy can take from us.

A Renown or Great Fame is many times an Effect which seems to have nothing of a Cause, and which rises like those groundless Alarms which put sometimes a whole Army into a Pannick Fear and Disorder, while they can no ways find out what should be the subject or occasion of it. I must also approve the opinion of those who compare it to the Winds, because it rises and falls as lightly as they, and above all, because there is no one knows certainly the Original of them. And since it is then so uncertain a thing, why should any man labour, with great unquietness of mind, to know how he stands in the opinion of others, and afflict himself for the Error of the Vulgar, as if it were but now, that the Ignorant had begun to mistake or lie?

I have taken occasion to wonder, with *Aristotle*, that the Ancients gave more recompences to strength and force of the Body, than to the abilities of the Mind,

distributing their Lawrels to a bulky Wrestler, and not to the Wise or Prudent. It cannot be but that Ignorance and Poverty must have hinder'd them from putting a Price upon Vertue. Ignorance might do this, because Vertue being a thing that is hid in the Heart, men are often abused in the judgments which they make of it: And Poverty might cause it too, because when they were forced to acknowledge its excellency, they had nothing in the World sufficiently precious to make Rewards or Garlands worthy of it. Now then if Human Judgments are so full of uncertainty, what advantage or what wrong can Vertue receive from their Error? In truth they cannot recompence it, since they cannot know it; they are not knowing enough for this, nor rich enough. O what Blindness and what Levity is in the World! May we not see some persuading themselves there is great Vertue there, where there is truly nothing but Vice; and some, on the contrary, that give base and unworthy names to excellent things? Like Astrologers, that call some of the Stars the Bull or the Scorpion, which have nevertheless nothing either of Fury or Venom, but only Purity and Light.

I could heartily wish that they who meddle with judging of things without knowing well the nature of them, might be Punisht as *Midas* was. This Ignorant Judge
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prefer'd the rustick Sound of *Pan's* Pipe before the ravishing Harmony of *Apollo's* Lute, giving his Vote to that which made the greatest noise. And his fit condemnation was to wear Asses Ears, having but an Asses Head and Wit before. His Judgment was very like to that of a great many, who esteem things only by their Colour and Mein; and they are no less worthy of long Ears for a mark of their stupidity. And indeed to make more account of the Appearance than the Truth of a thing, Is not this to prefer *Pan* to *Apollo*, a Pipe before a Lute, and a Noise before a Harmony? There is a great deal of Brutality in an Opinion so barbarous. And nevertheless there are of such as these a great many in the World; and these are they who give a bad repute to those that merit only a good one. I shall therefore reserve my Resentment for those who can give just condemnations or praises; and I shall not be at all of the mind to suffer my self to be uneasy at that which I ought to deride. There are very few persons that judge with any soundness, of that which they see: The mind of the most does not penetrate far, it stops as the Eyes do at the Colour and Surface. Their Opinion is of very little Importance, and I think; that, without scandal, 'tis enough to avoid their slander, without seeking their approbation.

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We live in an Age of Pomp and Ostentation, wherein Morality is overthrown; and the Vertues of the Time consist only in the excess and extravagance. To gain the reputation of a Devout person one must run even into Superstition and Hypocrisy: And the Politick Spirits do by Christianity just as the Stoicks did by Philosophy; to abuse the Vulgar, they fram'd Imaginary Vertues to which humane Nature could never attain. It is a mighty unhappiness that Honesty is not to be found in Commerce, nor Purity in Religion. And that we must in common life as well as at Court, demand often more than we can hope for or deserve, that we may gain Reputation and Credit.

BUT TO GIVE my Opinion as a Philosopher as well as Casuist; It ought not to be concluded that we may neglect a Reputation, because it is ill distributed. This disorder does not at all dispense with our Duty; and it would as ill become us to render our selves infamous for this reason, as to commit Murders or Thefts because there are some Thieves absolved, and perhaps some that are innocent punished for that Crime. Since all Women are not very Prudent, and there are many that govern themselves more by Example than Reason, the wiser part ought at least to consider, that Reputation is then a publick Good,

Good, and they ought as much to endeavour the remedying an ill Repute, as to extinguish a Conflagration, or to purge a common Contagion.

In truth it is worthy to be laught at, that any should give themselves all manner of liberty, as we may see some do, because Vile Slander puts sometimes the most Vertuous in the rank of the greatest Debauchees, to give them an ill Repute; and sometimes the most vicious with the best Men, to give them a good one. This is wholly to prefer Imposture to Truth, and Opinion to a good Conscience. As if a King should cause Torches to be lighted up at Noon-day, because the Sun shines upon Peasants as well as upon him; or as if he should chuse to be sick and lose his Health because, his Subjects are well. We ought not to become vicious because of the ill Opinion any have of us, but rather endeavour always to live so much the better, that we may force them to have a good one. When one cannot be so happy as to gain this, yet he should incessantly endeavour to practise so much Vertue as to deserve it. The Testimony of the Conscience is more to be esteem'd than all this report of us. When there are neither Friends nor Enemies present to praise or to blame, those that are Fair find always enough to satisfy themselves in their Looking-glass, and those that are
homely

homely, see there enough to afflict them. The Conscience does as much for Vice and for Vertue, as the Glasse does for the Visage. The Insolent are far from troubling themselves for a good Reputation, since they rather do all they can to obtain a bad one. To judge rightly of the Lives of some Women, it seems as if they would imitate the *Lesbia* in *Martial*, who was wont to seek for Pomp and Clamour, that she might shew her self debauched, and who took more pleasure in the Spectatours than in the Adulterers. She was for her brutish Pleasures as the Sophists were for their Vertue; They could not do what was good, nor she what was bad, but upon Theaters.

NEVERTHELESS, since tis not enough to be vertuous, but we must satisfie Men that we are so, we ought to take care what appearance and shew we make, and to take away pretence from Slanderers, who are wont to make Men criminal, when they do not find them so. I grant that *Socrates* had no love for *Alci-biades* but such as was altogether Honorable, and that his Affection was not contrary to his Philosophy: Nevertheless when he made him his Bed-fellow, he ought at least so to have managed his coming in and going out, as to take from them that should see him going away in the Morning,

ing, all pretence to ground a Slander upon the time and the place of this Young-Mans Visit. Though the Oracle publisht the Wisdom of *Socrates*, yet the Imprudence of his Conduct in this Friendship cannot be justified. Prudence and Love can hardly consist even in the best Wits; and it is for this perhaps that the Poets have feign'd *Cupid* to be always a Child; for let Love grow never so old, it never arrives at years of Discretion. His Childhood endures as long as himself, for fear he should be asham'd of the wanton Tricks of his Sports and Pass-times. I wonder not at all if Love makes a Man lose his Reputation, since it makes him lose his Wit; and since *Socrates* himself with all his Wisdom and Vertue could not defend himself from the injury of reproach in a simple Friendship.

Among the *Romans*, *Claudia* the Vestal was innocent; and yet she was accused of having lost her Honour, only because she order'd her self with too much Art and Curiosity: And they thought it cause enough to condemn her, because she took a little more pains about her Habit and Discourse than was well suiting with such a Votary. It cannot be said but this was a very slight ground for the forming of her Process; but certainly she had never been saved but by a Miracle: When she drew a Ship along with her Girdle, which
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many Engines, and many Men had not been able to stir.

In truth we are oblig'd to do all that we are able, to take away all matter of Slander and to avoid Scandal; But the most Wise and even the most Vertuous often labour in this matter in vain. For let them do or not do, there are no Rules or means Infallible for the preserving a Reputation; and since it depends upon the Opinion of others, it follows Fortune more than Prudence. It ought not to be believ'd that Innocence with a good conduct are sufficient for this, when the Son of God himself, who is the Source of all Goodness and Wisdom, saw his Reputation slur'd for a time by the Impostures of his Enemies, who made him pass for a Glutton and a Wine-bibber. This Example alone does abundantly shew that there must be some other thing than Address and Vertue to maintain a Reputation.

Moreover, there is I know not what Infelicity that follows persons of worth, which exposes them to Obloquy they know not why; and this happens more often to the vertuous than to others; for as much as their refusals create them Enemies, and they often put themselves in danger, like *Susanna*, of being accus'd of that crime which they would not commit. There are even some sorts of Visages that contract a Slander, and this proceeds sometimes from hence, That Foolish People
imagine

imagine a Man cannot laugh without being Vicious, and that there is no Innocence where there is not Grief and Melancholy. This is the Judgment of the Ignorant, who believe that Vertue ought always to weep, and who know not that it ought to guard it self as much against a dull Humour as against Cloudy Weather, and that of all sorts of Wits those are the best, that have some Gayety. And it is necessary that persons be very heavy, to believe that we cannot have a good Humour without an evil Conscience.

And besides, if there were no Malice, or a Man had no Enemies in the World, there is almost nothing so assured or evidently true to which Men may not give several Faces: If we consider our Actions well, it will appear that they are all liable to a different interpretation. Who can certainly judge (where there is no Christianity,) of a Man that gives his Alms in publick, Whether this be for a good Example, or out of Vanity? May it not be said of a person that is Patient, that this is a sign he has little Sense, as well as that he has this Vertue? How know we whether a pleasant Humour be a Testimony of Licentiousness or of Freedom? Those that are serious, may they not pass for stupid or vain persons as well as for modest? The Interpretation does all; and tho the things are not indifferent, yet we speak of them more according

80 Of Reputation.

according to our Sentiment, than according to their Nature. After all this, Those that are Wise ought to seek their consolation in their own Mind; and after they have done all they can to merit a good Reputation, they ought then to disdain a bad one.

The disdain of Injuries is the death of Slander, but the resentment revives it. This is to acknowledge the force of its Arms, when we confess it has been able to hurt us. And they who are hurried into an excess of concern when they find themselves injur'd, satisfy the designs of those that sought to offend them; for this is to render our Enemy pleas'd when we give him Testimony that he hinders us from being so.

Tho our Reputation may be stolen from us, or retrencht in some measure, yet at last it will return again; As our Hair grows again after 'tis cut, provided it have but a Root, and our Innocence and Patience do remain. In every case if they blame us unjustly, we ought to feel more consolation in the Truth than trouble for the Imposture. The Innocent should no more afflict themselves when they are said to be guilty, than if it should be said they were sick when they are in a good state of Health. It is from hence we may learn why the Vertuous are less revengeful when they are blamed than the Vicious. For as those that are not beautiful, would yet be often esteem'd so with their Disguises: So
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Of Reputation. 81

the dishonest persons endeavour by their Artifices to gain the opinion of being very wise.

It is for this that such Women are so very troublesome, and that one shall not dare to touch them in the least where they are hurt, but presently they are extremely disorder'd. All the World knows that *Lucrece*, when she kill'd her self for the Violence which she suffer'd from *Tarquin*, said as she was dying, she had two Testimonies of her Innocence that were unrepachable, the one was, her Blood in the sight of Men, and her mind before the Gods. But I am almost of the Opinion of a great Author, who accuses her of not having been always so chaste as she would fain be reputed. And if she had not been at all Criminal, she might without doubt have found more remedy for her trouble in her Conscience than in Death. They say she resisted more out of humour, or some secret considerations, than out of Vertue; and having passed away the time with other Galants of less quality than this Tyrant, she fear'd that all her other faults would be discover'd by this; and this fear they say made her resolve to leave the World by her own guilty Hand, rather than to see her self outlive the loss of her Reputation.

I declare that it is of more worth to be good in Effect, than in Appearance; and that

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an honest Woman ought to esteem Vertue beyond Reputation : But I believe too, that if one be very sensible of the Importance of her Fame, she will with the more care avoid the danger of losing it : Since they who have a true sense of Honour, ought to esteem themselves unhappy when they are put to the trouble of justifying themselves, and that when they are not guilty : They ought always to have before their Eyes that which was said by *Julius Caesar*, when he divorced his Wife *Pompeia*, and that even after she had made her Innocency appear : It is not enough, said the Emperour, that the Wife of *Caesar* be Innocent, but she ought also to be free from Suspicion.

Of the Inclination to Vertue, and of Devotion.

THEY WHO Imagine that the Piety of Women is nothing else but the tenderness of their Complexion, and the weakness of their Spirit, are not at all of our Opinion : And they offer them no less affront in their endeavour to take away this Divine quality, than if they had attempted to Rob their Faces of their Eyes. It must be believ'd that

that they who desire a Woman without Devotion, do also wish her to be without Modesty too. And after they have taken from her all Sentiments of Piety, they design and intend next to ravish something else. This is an old Errour, which begun with the World it self : And the Libertins do nothing else in this, with the Women of the present Age, than what the Devil practis'd upon the first Woman, whom he first depriv'd of the fear of God, to the end he might afterwards persuade her to all manner of Liberty.

But it evidences a great want of Judgment for any to seek the Reputation of a good Wit in the contempt of Religion; and that especially during a Reign, and in a Court where Religion and Piety are so much revered by the greatest. None can now observe the common Rules of Policy while they Violate the Rules of their Religion. And 'tis a very happy necessity which renders the looser Spirits of the Court without excuse, when at this day they may see, that if they will not render themselves ridiculous, they must seek their Salvation together with their Fortune.

It is then necessary that the Ladies, who would testifie that they have Inclinations to Vertue, should gratifie more those that make profession of this, than the Others; for fear lest it be believed, if they favour the Licentious or the stupid, that there is some resemblance

blance that has contriv'd a secret correspondence between them. They that shew a hatred or coldness towards Persons of worth and Religion, declare by the aversion they have to Good things, that they are not born but for Evil. The weak Spirits have not Credit enough to be able to publish their Vertues, nor enough Discretion to conceal their Defects.

And Nevertheless we may often see that they who are vain, or designing, do seek among the foolish their Admirers and Confidants; as if this were not a choice that is altogether blind, to take so ill Judges of their Merit, and so bad Secretaries of their Pastimes. Ignorance and Simplicity are two Confidants that are very unsafe. Interest and persuasion easily make them speak of the things they are acquainted with: And Imprudence even when it is not sollicitated, will often speak of that which ought to be buried in Silence. The Physician of *Midas* foolishly addrest to the Reeds, that he might keep a Secret from the long Ears of his Master. He had a great deal better have made use of an Honest and Wise Man than of this Plant: And the stupid, as well as he, prove at their cost that there can be no true Fidelity there, where there is no Wit nor Reason. There are to this purpose more Histories than Fables, and we need not return to the Times that are past to seek Examples there, of what we may see every moment,

Of Devotion. 85

moment, in a sufficient number, to afford Matter for many Tragedies.

AND AS FOR Piety, If any Imagine that it takes away good Humour, and renders a Woman too Melancholy for company; In truth I do not approve of those who put their Devotion upon the Rack, to force it to make wry Faces; as if one could not be saved without making one's self terrible. When the Grace of God is in a Soul, the Visage is sensible of the sweetness, and does not at all carry the Lines and Colours of the Damned or of *Demons*. The Weather is clouded when 'tis disposed to a Tempest; and these dejected Looks prognostick something fatal in the Thought.

They that have no design to commit any thing that is evil, nor remorse in the Soul for any that they have committed, have not this sad Humour, which we account to be as contrary to Devotion as it is to Decency. We do not take any thing from Repentance for this: The Summer has Rain as well as the Winter, and Love may no less be turn'd into Tears than Fear. Joy weeps as well as Sadness; and the remembrance of our sins will give us no more Grief than the return of Gods Favour which attends our Repentance, will give of Joy and Pleasure. As it does sometimes Rain, even while the Sun shines, so Repentance often makes Tears fall from a smiling Countenance.

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Whatever the Libertins say, Devotion is not contrary to Civility: If the Bees gather their Hony from the Flowers without doing them any wrong when they touch them; Devotion does much more in whatever profession it is found, by embellishing it and rendering it more agreeable. As Jewels cast into Hony, get there a greater lustre, each of them according to their natural colour: So there is not any condition in the World which does not become more beautiful and more estimable when 'tis accompanied with Piety. It is for this that Divine Wisdom has said, the Righteous are the Excellent of the Earth. It renders those that retire, more chearful, and those that live more in the World, less insolent; it moderates the pleasures of the one sort, and sweetens the austerities of the other. Marriage is hereby the more commendable, War the more just, Commerce the more faithful, and the Court the more Honourable. Is there not a great deal of Ignorance and Tyranny to say, that this ought no where to be found but in a Cloyster, and that it cannot be mingled with the Affairs of the World without making some encroachment upon the *Carthusians* or *Capuchins*?

OTHERS THERE are that have a Sentiment quite contrary to this. We are in an Age wherein many make no account of this, unless it be excessive in the Exter-
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our and show ; Infomuch that many content themselves with the decency of Devotion alone, or rather with a Humane Religion. I can never see this Monstrous Devotion but it puts me in mind of the famous Trojan Horse, which was full of Enemies within ; and to which nevertheless under the pretext of Piety, they did not meerly open a Gate, but even broke down a part of their Wall, that they might receive with the more solemnity this Present dedicated to *Minerva*. Nevertheless, let us content our selves to have not approved this Appearance of these Times, for fear we should fall into some mischief, if we undertake to oppose it. *Laocoon*, who took his Lance in his Hand to make a search with it into that *Machin*, was punisht for his Curiosity, tho it were just. If we should venture to make War with the Hypocrites, we should have too many Enemies to encounter, and might be more assured of their Hatred than of their Amendment.

It is true, that those Women who use so much Ceremony, and practise so much Subtilty, that they may deceive some Eyes with pretences to conscience, do resemble those Spiders who employ a great deal of pains to make Nets, wherein themselves at last are Intangled ; without any other advantage by their Labour and Art, but that of catching a few Flies. The smaller Wits admire this Artifice ; but the great despise it.

it. And for my part I am not able to conceive how the excellent Woman can take Dreams for Revelations, or suffer her self to be imposed upon by such Illusions and Ravings. Those Women that are most excessively caressing when they are Married, have often a desire to deceive while they flatter; insomuch that heretofore those Ladies were suspected for the death of their Husbands, who made excessive Lamentations over their Tombs. In a private life as well as in publick Pretence is blamable, and this great ostentation is altogether suspicious at least, if it be not vicious. As for what concerns Conversation, the best Artifice is to have nothing of Dissimulation; for 'tis more easy to be good indeed, than to be so in appearance only; and there is very often less difficulty to regulate the Conscience, than the Mein. And to say the truth, is it not a blindness that is most extream, to expect from the hands of Men a recompence of the service which we render to God, and to seek for another Approver of our Actions besides him who is truly the Sole and Final Judge of them? It is to have very wrong Notions of Piety; to practise it because some commend it; or to renounce, because others blame it: These are Motives too humane for so Divine a thing.

THE SUPERSTITIOUS have more scruple at the commission of a small sin, than of a great one; and are like the *Jews*, who made more Conscience of entring into the Judgment-Hall, than of condemning Jesus Christ; and of omitting to wash their Hands, than of persecuting the Innocent. It is true, that such Women have deriv'd this from the first, who made more Ceremony, and testified more Fear at touching the Forbidden Fruit, than at eating it. These Questions, these Accounts, these Scruples without Reason, give no trouble at all to the Excellent Persons; who follow the example of *Alexander*, while they vertuously cut the troublesome Knots, rather than incommode themselves to untie them, as the Vulgar do, to whom the true Devotion is very often unknown.

Nevertheless, for fear we fall out of one extream into another, we ought so to behave our selves in blaming Superstition, as they that burnt the Houses in *Asia* in the time of *Xerxes*. They did not dare to touch those Buildings that were adjoining to Temples, not only to prevent those Sacred Places from being burnt, but also for fear they should suffer the least blemish. In like manner we must pardon in this case many things, which we might blame without injustice to them, but yet not without danger of carrying weak Spirits thereby even
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into Impiety. When Superstition proceeds from Simplicity, it seems worthy of pity or of excuse: But when it comes from Artifice, it does deserve to be punished. The Ear that covers the Grain, or the Leaves about the Fruit, are not at all made in vain: Nature has given them these, either to preserve, or to adorn them. The Ceremonies are of the same use in Religion: And as Devotion is inseparable from Love; it sometimes borrows the transports of that, and makes the Servants of God run beyond their bounds, as well as the Prophane, who honour their Mistresses even to their Hair and the Letters of their Names. It is very reasonable that Divine Love should testify more ardour in its effects than the worldly. And 'tis for this reason that a great Author did very handsomely say, That if the *Cupid* of the Poets has two Wings, our Seraphims have six.

Of Chastity, and of Complaisance.

IT IS BUT reasonable that we join together these two amiable qualities, to reduce them both to a perfect temper ; since there are some Women render themselves unsociable that they may keep themselves Chast ; and there are others refuse nothing that they may be complaisant. This is in truth to be of too good, or too bad an Humour ; and is no other than the changing one Vice into another, instead of shunning Vice. If the Vertue has two extreams that do equally transgress the rules of it, we ought not to make use of one of these to defend our selves from the other : As if a man ought to be Covetous, for fear he should be Prodigal, or throw himself into the Fire to save himself from the Water. Morality does not at all approve this Conduct, that does not teach to chuse Sins, but to shun them, That we may rest in Vertue alone, which is difficult to be found, because the excess or the defect conceal it from the Eyes of the Ignorant. Those Women that think they cannot be strictly honest and yet sufficiently obliging, understand but ill the Nature of these Vertues : For in truth they are not contrary, they are only divers, and their correspondence is too
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natural for them not to be able to subsist in the same Subject. When they are both of them there in a just degree, they have a much better Grace in each others company than either of them would have alone. Hence it is that *Theodosius* was the most commended of all the Emperors, in that he seem'd to have good qualities contrary to each other to raise his esteem: His sweetness and gentleness took away nothing from his Majesty, nor his Severity from his gentle Condescension.

THERE ARE SOME that have a Countenance ridiculous rather than smiling, they do so much constrain themselves to be agreeable; and others are so much under a constraint to put on Gravity, that they have the Aspect of furious Persons or School-mistresses. However it be, to give a true account of these two Humours, it must be said, that they are usually suspected either of Artifice or Stupidity: In that, if there be no Design in them, then there is no Wit; and if there be Design, the one feign themselves grave that they may deceive, and the other feign themselves easie, only to be deceived: The latter believe the World will ascribe their Familiarity to their Humour, the former imagine that their cold behaviour will be accounted an effect of their Vertue. These disguised persons can never succeed long, especially with those of good wit; among whom the very best means to appear Chast is really to be so.

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As the greatest Hypocrites are the least devout, so the most Reserv'd are often the least Chast. *Hecuba* might have a handsom Mask, and *Helen* an ugly one; but this Deformity and that Beauty would impose upon none but those Eyes which saw no farther than the outward appearance. It will in the end be discovered what we are in truth. And as Innocence falsely accused, does become afterwards more glorious when it appears in spight of its Enemies: The Vice which is unjustly commended, appears to us the more shameful, as soon as we are disabused.

BUT TO SPEAK some of the Praises of Chastity, it must be that this Quality is Divine, since even its proper enemies make great account of it; and the most debauched have less respect for her that yields, than for that resists. We may learn from the Poets, that *Daphne*, while she fled from the guilty embraces of *Apollo*, was turn'd into a Lawrel, from which ever after he took the Garlands that he wore: But on the contrary, when *Io* had consented to the Will of *Jupiter*, she was changed into a Cow. How different were these two Metamorphoses, and how much more glorious marks had the Refusal than the Consent! Respect accompanies Desire, but Disdain always succeeds Possession in these Cases. And it seems those Women are no longer Amiable after they are become Amorous.

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The God *Pan* being raviſht with the Beauties of a Nymph, employed Violence when Intreaties had fail'd him : She ran even to the brink of a River , where ſhe was juſt ready to throw her ſelf in, that ſhe might ſave her Honour with the loſs of her Life ; there the God took pity on her and turn'd her into a Reed , of which he made a Pipe for the Honour of her Reſiſtance ; and that he might have her every moment between his Hands and his Lips. Thoſe that are gain'd, are not treated after that manner, for as much as they have not that Honour now, which made them ſought and deſired with ſo much care and pains.

Thoſe Women that promiſe themſelves they will never go ſo far, and give no favours but ſuch indifferent ones as Civility will permit, after they have ſuffer'd more than they ought, are carried on further than they thought to be. I could wiſh that the Imprudence of many Ladies did not often give a truth to the Fable of *Europe*. This young Princeſs was innocently walking on the Sea-ſhore, where ſhe view'd her Herds as they were grazing by her ; ſhe ſees among them a Bull that pleaſed her more than all the reſt ; ſhe approaches to ſtroak and play with him, ſhe mounts upon his Back when ſhe ſees him ſo gentle, but ſhe found her ruin at laſt there where ſhe ſought only diverſion. He enters by little and little into the
water

water with her, and so far at last that she beheld in vain the brink of the Ocean without being able to return to it. She saw her self at that time between two frightful dangers, one of which she must needs fall into : She could not quit him without the loss of her life, nor commit her self to his conduct without the loss of her Honour. She was transported to an Isle, where she sadly knew to her cost, that this Bull was a God thus disguised to surprise her.

See herein what will happen to those that will play with Beasts, when they are more free or more familiar with Stupid Persons than with Good Wits. *Europe* was more bold with a Bull than she would have been with *Jupiter*, if he had but declared himself : He made his approaches more easily under the Hide of a Beast, than under the appearance of a God. The most cunning persons, after his example, will counterfeit themselves silly and ignorant, to arrive with the more ease at what they design : They pass from small Favours to great ones, and always advance their design, till they change their Entreaties into Threatnings, and their Soothing into Violence. And it is from thenceforth that such acknowledge, too late, that the true Simplicity is ill treated when it entertains it self with the false one.

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The fear of losing their Reputation, after they have given some advantages, does corrupt many: But they deserve to be punished for their easiness, that they may learn, at their cost, that there is no great safety with persons that are disguised, and that those Spirits that are least dissembled, are the more vertuous, and the more capable of Friendship. Those that would disparage the Ladies, say that the Foolish are more fortunate and happy with them than the most Worthy Persons: Because the Violence of the one sort succeeds better than the Persuasions of the other; and because they are less ashamed to let Favours be wrested from them, than to bestow them, to the end they may excuse their consent by the force. But these are Opinions that deserve rather to be despised than credited, and which no less contradict the Sincerity, than the Virtue of the Ladies; who ordinarily do not fall into any evil, but by reason that they have not artifice enough against that of their Enemies.

BUT THAT WE may blame Affectation after we have commended Plainness: It is not very easie to employ so many inventions, as some do, that they may appear amiable, without having some design in so doing. They that give Love for their pleasure, are often forced to receive it by necessity. Those Women would work a Miracle,

cle, in carrying so much fire in their Eyes, without having any kindle in the Soul; and how resolv'd soever they may be, their Looks have not the priviledge of the Sun, who burns all below without inflaming his own Sphere. These are ill Weapons, these of Love, that one can rarely make use of them to hurt others, but first or last she shall hurt her self.

I have heretofore a long time mused upon the Statue of *Venus*, made by *Phidias*, under the feet of which, he placed a Tortoise. I judge that the greatest Mystery that can therein be discovered is, that the Tortoises go but very little, or if they remove themselves sometimes, they are always arm'd and cover'd, carrying their House along with them. *Venus* despises the Solitary and the Cautious: Those Women that seek with so much Passion all sorts of Conversation, do please her more for the encrease of her Empire: And above all things, she has always affected Nudity, because it was that which gain'd her the Apple.

Those Women that are so much pleased to find themselves often in the midst of their Enemies, have something of a desire to be overcome. And in truth, how good soever a Company may be, yet Distrust is always better than too much Boldness: And since she who ought to be the Pattern of her Sex, was confus'd at the presence of an

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Angel,

Angel, who appear'd to her in the likeness of a Man; The Women also ought always to testifie some bashfulness in the company of men, tho when they are under the form of an Angel: Unless it were so, that they having no other than his design, the Women also would have no need of her fear.

IT IS DOUBTLESS ill asserted to say, That Timorousness restrains more Women than Vertue: If their inclination were bad, would they want to be solicited? Experience shews sufficiently, that if they have any apprehension, it is rather of being Vicious, than of being blamed. Tho the Men that have written Books and Proverbs, have writ all things to their own advantage: Yet they have declar'd that Chastity does particularly belong to the Women; for as much as they, who have lost this, are taken for Monsters. It would not be thought so strange if this Quality were not natural to them. There have indeed some Men been found that have possess this Vertue; but this has been upon such occasions, as wherein some Considerations, or Constraints have taken away all the merit of it. *Alexander* testified some reservedness with the Women of *Darius's* Family: But to shew that this was more out of Policy than Vertue, what did he not do with the *Amazons*?

Scipio, while he was yet a Young Man, sent back a very fair Woman to her Husband,

band, after his Souldiers had presented her to him : But Glory was stronger in him than Love ; because he had lost his Credit with the *Spaniards* if he had accepted that Offer. What praise did *Xenocrates* deserve for not meddling with the Woman whom they brought to him ? His coldness proceeded from his Old Age ; he was Drunk, he wanted to Sleep. And if he had not been either Feeble or Drowsie, yet it was in publick ; in which case the most Debauched had been asham'd as well as a Philosopher. There is no need of a long Discourse to prove that Chastity does not belong to Men ; they themselves too freely renounce any part in it, and believe that they should encroach upon the profession of the Women, if they should put in practice the Precepts which they themselves give to them.

Is not this a Custom altogether worthy of blame, to see the Men take all manner of Liberty, without being willing to give the least degree ? One would say when one beholds this Tyranny, that Marriage sure was instituted for nothing else but to put Women under the Custody of Goalers. There is herein a great deal of Ingratitude as well as of Injustice, to make claim to a Fidelity which they will not return, especially when they themselves are no less obliged to preserve it. The Women have enough of Wit and of Conscience, to believe that a Revenge

would cost them too dear, if they should lose their own Vertue to have satisfaction for the Vice of their Husbands. *Oetavia* did not cease to love the Lewd *Mark Antony*, even while he made Love to *Cleopatra*; and abandon'd a great Beauty at *Rome* to possess one that was far a lesser one in *Egypt*. Those Women that have this Constancy, are worthy of Admiration; but those that have it not, find pretexts for their weakness: The Example serves them for a Reason, and they cannot imagine that Crystall can resist those Bodies, which are able to break Marbles or Diamonds.

IF WE MAY be permitted to give some advice after we have been commending: Since the Son of God himself had a more tender affection for one of his Disciples, than for any of the other. There may be particular inclinations allow'd without any offence to Chastity, which does not banish the Affections, but only regulate and moderate them. However, we ought to take care, that if Friendship, in its own nature, be a Vertue, it does not become a Vice in our practice. That it may not be therein abused, we ought to examin the end and design of it as soon as it commences; and to assure our selves it is dangerous if we pretend to any thing else but Affection.

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And above all, to preserve the more assuredly this Vertue, it is good for them to betake themselves always to some commendable Exercise. Evil Thoughts have no less advantage of an idle Spirit, than Enemies have over a man when he is asleep : And I am of the same opinion with him who call'd this languishing Repose, the burying of a person alive : Because that as Worms breed in the Body when 'tis without the Soul ; so bad Desires and Passions form themselves in a Soul that is without employ. And if dishonest Loves are the trade of those who do not spend their time in something that is commendable ; It ought to be believed, that Chastity will be preserv'd by the help of employment, as it is corrupted by Leisure. Her whom the Ancients held for the Goddess of Love, they also took for the Mother of Idleness : *Diana* follow'd the Chace, and *Minerva* Studied ; but *Venus* did nothing.

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Of Courage.

IT SEEMS to the Men, that Courage is a Quality that should be peculiarly affixed to their Sex; without their producing any other Title to it than only their own presumption: But he who made so much difficulty to imagine that there was one strong and courageous Woman in the World, he made the Sex a very honourable amends for so great an injury: And tho he was esteemed the Wisest and the Ablest of all Men, he nevertheless lost this high advantage among the Women, and became so shamefully feeble, and was so far conquer'd by them, that they obliged him to sacrifice to Idols. Histories are full of their generous actions, which they have perform'd to preserve their Country, and out of Love to their Husbands, and for the Religion of their Ancestors.

BUT TO SEE whether our Praises are true or false in this matter, it is necessary to examin what is the opinion of the Wise, and what that of the Vulgar concerning the true nature of Courage. There is nothing then more true than this, That as the strength of the Brain appears in walking over the highest places without fearing a fall; that of Good Spirits consists in the
seeing

seeing a danger without being troubled at it. And nevertheless the Stupid have no advantage in this matter, while they wait till occasions come without concern, nor have the rash any that seek them: It is only the Wise that defend themselves from misfortunes, without being precipitant or insensible. Since Courage ought always to be join'd with a free deliberation, and that it is not a Vertue, either wholly constrain'd or purely natural; I cannot persuade my self to account those to be generous who have a Temper so light that it is rais'd without good Cause, nor those that have a Nature so heavy and dull, that one cannot provoke them, tho by ill treatment and injury. Here is either an excess, or a defect of resentment, which may better be term'd Levity or Stupidity, than Courage. If Judgment should be found in all the Discourses of an Orator, Prudence ought to be met with in all the Actions of a Wise Man: Without that let *Polyphemus* be as strong as he will, he shall not fail to lose first his Eye, and then his Life. And tho *Ulysses* was much weaker than he, yet the bulky Giant could not defend himself from him with all the force that he had in his Arms.

AFTER WE have seen wherein the true Courage does consist, those that know the temper of Women, must allow that they have a great disposition to this Vertue:

For they are not so cold as to be unsensible, nor so hot as to be rash. We do not see that the most Couragious among the Men do precipitate themselves upon all sorts of occasions, as if they had as many Lives as there are Hazards and Misfortunes in the World. Whatever good Face they may put upon it, the most understanding persons have some difficulty to resolve upon a thing that depends upon Opinion, and have regret at the committing such a fault, in the loss of Life, as can never be repair'd. This would tell us, that this Vertue ought to have Eyes as well as Arms, and Prudence as well as Vigour. And therefore they who know Morality well, will never give the name of Courage to Anger, nor to Despair; and I am not able to believe, that the Men have Reason, when they call the Women Timerous, only because they are not Hasty or Imprudent.

But if any say that I have made an Apology for Cowardise, they must not take it ill, if I accuse them of recommending Brutality. What glory has a man by cutting his own Throat? And what advantage, bating the brutish custom, in making Ostentation of a Trade, where the Barbarous *Goths* and *Vandals* have been the Masters, and of which they gave us the cruel Rules and Examples? What is there more easie, than for a man to let himself be transported into Fury, and to follow

follow the Motions of his Passion? Those whom the Vulgar call Courageous, resemble the Glasses which we cannot touch almost without breaking them. They do not know that the Minds of Men as well as their Bodies, are always there most sensible where they are most weak. For if this be brave and generous to be provok'd, or to complain every Moment, then the sick are more so than the sound, the Old than the Young, and the Vulgar than the Wise. Since Fear and boldness are both reasonable, they are not contrary to each other; The one opens our Eyes to discover Evils before they arrive; and the other animates us to repulse them when they are present.

BUT LET US leave off reasoning, to come to Examples; and in truth we have admirable ones of this kind. Has not *Titus Livius* left us a History much to their Advantage, which he writ, as himself confesses, with Astonishment and Love? After that *Philip* King of *Macedon* had put to Death the Principal Lords of *Thessaly*, many to avoid his Cruelty, fled, and betook themselves into other Countries. *Poris* and *Theoxene* took their way to *Athens*, to find that security there, which they could not have in their own Country. But they Sail'd so unluckily, that instead of advancing, the Winds drove them back again into that
very

very Port whence they had set Sail: The Guards having discover'd them at the rising of the Sun, advertised the Prince of it, and laboured to deprive these unhappy Creatures of that Liberty which they had more in Esteem than their Lives. In this Extremity *Paris* employ'd his intreaties to appease the Souldiers, and even to invoke the Gods to his succour: But *Theoxene* seeing inevitable Death was approaching, and not being willing to fall into the Hands of this Tyrant, she sav'd her Children from Captivity by an Extraordinary Resolution. She presented a Ponyard to the Elder of them, and a Cup of Poison to the Lesser, and thus bespoke them. "There is now no further
 "help either for our Liberty or our Lives;
 "and since we must expect and propose to
 "our selves that we shall die, let us take
 "Courage, my Dear Children; it is better
 "for us to chuse a Death than to receive
 "one from the Hands of those that will
 "insult over us. Those that are strong,
 "let them make use of the Sword; those
 "that are more weak, let them drink off
 this Draught. Her children obey'd their Mother, she threw them half Dead into the Sea, and then embraced her Dear *Paris* to cast him Headlong with her self after them; this she did in the sight of the Souldiers, who could not forbear to lament the Loss, and to admire the Resolution of
 this

this Lady. Must we not own that Courage and Constancy appear'd on this Occasion with a marvelous Luster? Can we find among Men any thing more great, or even comparable to this?

Without dissembling I must declare, that I think we cannot see an Action more Courageous: The Despair of her Husband, the Tears of her Children, the Threats of her Enemies could not shake her Constancy: And in the sight of so many misfortunes, she shew'd an Aspect as free from Fear as it was from Pity; she had none but generous Sentiments, there where many Men would have had none but Cowardly ones.

But if the Courage of *Theoxene* did thus appear in the defence of her own Liberty; That of *Megistone* for the sake of her Country, was yet more remarkable. After that *Aristotimus* had usurped the Sovereignty of *Elis*, he drove away the better part of the Citizens, who entreated him that at least he would permit their Wives to bear them company in their Misfortunes. This Tyrant consented, in appearance, to their Demands; but so soon as he perceiv'd and knew that the Women disposed themselves to depart, and that they prefer'd the company of their Husbands to all the Conveniences of their habitations in their City, he put to death a great many of them upon the place, and commanded the rest into

into Prisons. Nevertheless, for as much as Tyranny does no less harm to those that exercise, it than it does to those that suffer under it, and there cannot be much Safety where there are as many Enemies as subjects; *Aristotimus* begun from thenceforth to fear his own fall: News was brought him that the Banisht Citizens had form'd a Body, and were coming back to lay siege to *Elis*. This desperate Barbarian not being able to find a more ready remedy for his danger, went with a mighty fury to the Prison, to command the Women that they should call to their Husbands in order to appease them. *Megistone* disdain'd his Commands, and without fearing any effects of his unjust power over them, she made this Answer in the name of the rest. " You shew very
 " sufficiently that you are as destitute of
 " Judgment as you are of Courage, when
 " you come to pray to those Persons whom
 " you have basely abused, and hope for
 " Favour from those to whom you have
 " shew'd none. These places horrible for
 " their Darkness, and the Threatnings
 " of Death that you come with, are not
 " able to render us so Cowardly as to be-
 " tray our Country; for which we will
 " steadily lose our Lives after the loss of
 " our Liberty. *Aristotimus* his rage was more inflam'd rather than diminish'd: He commanded that they should bring the Son
 of

of *Megistone*, and put him to Death before the Face of his Mother : But when he could not be distinguisht by the Messengers, in the Company of other Children, *Megistone* call'd him by name, with a protestation that she had rather see him die than be Captive in the Hands of *Aristotimus*. During this disorder the Tragedy was at an end ; He was besieged from without, they conspired against him within the City, where he was murdered in the Market-place. *Megistone* left the Prison, and to shew her self as compassionate as she had been generous and brave, she prevented the Violating the Daughters of *Aristotimus*, remonstrating to the People who mutined against her, that they ought not to render themselves guilty of the Crime that they punishd, nor commit Cruelty upon the Children when they executed Justice upon the Father.

Euripides admired the Countenance, the Discourse, the Resolution of *Iphigenia*, when she was to be Sacrificed to *Diana* for the Hind that *Agamemnon* had kill'd. Why
“ weep you thus (said she to her Father)
“ for her who dies contented, since 'tis
“ by the Command of the Oracle, and for
“ the Good of *Greece* ? If the prosperity
“ of your Arms is fastned to the Loss of
“ my Life, I accuse not my Destiny ; I regret nothing but this, that I have not
“ more

" more Lives than one, that I might purchase for you, by the Loss of them, as
 " many Lawrels as I desire you. At least
 " your Victory shall be as pleasant as your
 " Sacrifice is, that must be the Price and
 " the Omen of it. This young Beauty in
 the midst of the publick Tears, died
 with as much Sweetness as Constancy, and
 made no more resistance to the Sacrificer
 than a Rose does to him that gathers it.

BOTH HISTORIES and Fables
 are full of such Examples. But, to say
 that which seems to me of greatest Importance
 concerning the Use of this Vertue;
 It is necessary to be consider'd well on
 what occasions any serve themselves of it.
 It is here that the Vulgar have great need
 of a Guide, because if they separate Prudence
 from humane Actions, then Ignorance,
 Despair or Rashness will have even
 the same effects and the same appearances
 as Courage.

To speak rightly of this matter, this is
 an Infalible Rule, That those Women who
 testify a great Resolution in any evil Design,
 they are in a manner always Cowardly
 in any Vertuous Enterprize. And for this
 Reason the Ladies ought to take great care,
 that they be not more bold for their
 Passions than for Vertue. And in truth
 I can by no means approve of them,
 who resemble *Theris* the *Corinthian*, who had
 so

so great a fear of Flies, that she would never endure any light in her Chamber, lest she should thereby see them; and yet had Resolution enough to kill her own Husband. Was not this to abuse both Fear and Boldness? To be afraid of Flies, and yet commit a horrid Murder with so much Confidence?

And to give a touch at the Principal Vices which are contrary to this Vertue. Those Women that kill themselves, are not courageous, but desperate; this is to give way, instead of defending our selves: It is to yield our selves to an Enemy, without putting him to the trouble to conquer us. There is no great need of Resolution to lay hold on Death for a remedy to it self: There is no great strength of Spirit to practise upon our selves the Office of an Hangman. It is better to seek the end of a Disease in good Medicaments than in Poison; otherwise this is not a resistance, but a flight; this is not to seek a remedy, but to render our ruin the more Infallible. As we count the Body weak, when it sinks under a small Burden; so we ought to believe the Mind cowardly when it faints under an Affliction.

It is indeed upon this ground that many accuse the Women: But the Men have no Reason to Reproach them for a Vice which themselves are often guilty of. As *Lucretia*
kill'd

kill'd her self for the Loss of her Honour; *Cato* did the same thing for the Loss of Liberty. And why should they blame a young Lady for that which many have so highly commended in a Philosopher? And to say the truth, though some have set themselves to invent Slanders for the disparagement of the Women; it ought to be own'd that they are more firm to their designs than the Men. At least, let us learn from the Holy Scripture, that upon an occasion which required the greatest Affection and Courage towards the Service of God; One might have seen three *Mary's* under the Cross, where there was but one of Twelve Disciples.

Of Constancy and Fidelity.

THOSE THAT HAVE been possessed with a belief, that Levity is natural to Woman; when they read this Discourse which undertakes to prove the contrary, they will perhaps think that we pretend to find Stability in the Winds, a good foundation upon the Waters, or strength in Reeds. But setting aside their Opinion, since it is not our Design or Commission, to rectify all those who are in an Errour, we will make it appear that as to what concerns

concerns Inconstancy, that Sex are more in danger to be injur'd by it, than to be guilty of it. And that their distrust is very just in an Age when the Friendships that are promised with a great deal of Ceremony, are without Truth; or but of a Moments Duration. Constancy is not used but in good things, and Obstinacy in those that are evil; otherwise Wickedness would be Eternal, and Repentance should be forbid for fear of a change. When an alteration is just it is a matter of Choice; when 'tis not so it proceeds from Levity. As it is not reasonable that they who are sick should remain always in that condition that they might not be inconstant; so likewise I do not think there is any more fault in forsaking an ill Opinion, than in getting rid of a Fever: And I believe that to Repent may be as necessary to the Mind, as Medicines are sometimes to the Body. What danger is there in preferring a greater merit to a less, or to own that the Sun has more of light than the Stars? Otherwise the first things that we shall happen to see in the World would put a Shackle upon our Liberty; even to the taking away from us the right of Chusing, or to the making us love that which may be worthy of Hatred.

Those that highly esteem'd Nero while he manag'd himself wisely in the first five years of his Empire; Were they oblig'd
I for

for this to love and Honour him also when he was become a Tyrant? After he had cashier'd all his Vertue must they still owe him Friendship? I did love this Man for his Merit, this Face for its beauty, this Flower for its Colour; this Man is debauched and become vicious, this unhappy Face is grown ugly, this fine Flower Alas, is wither'd; why would you have me to be still fond of an object where the lovely Qualities are no more to be found? And can the Building stand when the Foundation is taken away? If this be a due preserving of these Melancholy Laws of Constancy, They who love a curious Picture would be oblig'd to admire the Cloth too, after that the fine Draught were defaced. There is no Religion in that Love which obliges to pay an Honour to such Relicks, any more than as our Affection may be changed into Pity with the decay of the Object, or unless it were to avoid Ingratitude rather than Inconstancy. It is for this reason that they who love nothing but the Beauty of the Body, have a great deal of difficulty to live long in Love: It is only the Beauty of the Mind and the never fading Charms of Vertue that can lay hold of us for ever. Faces, as well as the Years, have their Seasons: How agreeable and lovely soever a Spring may be, we must expect to see the Flowers wither'd

wither'd away, and to endure a Winter after the fine days.

NEVERTHELESS there is no ground to condemn so noble a Vertue, and a quality so necessary to the World, as Constancy; without which all the Love in it were but Treachery and Deceit. Let it then be taken how it will, whether as Men are wont to do, or according to reason, I say the following Examples will shew that the Men are very injurious when they give the Names of Vices to the Vertues of the Women; when they will needs call them obstinate or fickle tho they have reason to change or not to change. *Sinorix* being deeply in Love with *Camma* the Wife of *Synatus*, he employed all his Arts to win her consent to his Passion: But when all his endeavours, together with the Luster of his Quality, were not of force sufficient to shake the Resolution of this Woman, he imagin'd that if her Husband were but taken out of the World, he should then easily possess what was now refused him: He kill'd him; and after that Cruelty, he so importun'd the Parents of this Widow, that by their influence she at last consented, in appearance, to the Marriage of *Sinorix*. When they were come then to Celebrate the Marriage, and that they must go to the Temple of *Diana*, This Chast Lady brings out a Cup of Wine, of which she drinks

a good part to *Sinorix*, and gives him the rest; he received it joyfully, and drank it all, not imagining in the least that it was poisoned. *Camma* seeing her design now accomplisht, she threw her self upon her Knees before the Image of *Diana*, to whom she gave her thanks and made her excuses " after this manner. Great Goddess, thou
 " knowst with how great a Constraint,
 " and with what Design I have consented
 " to marry with this Murderer. If Grief
 " would kill as often as it is extream, I
 " should not have been now in this World;
 " where nevertheless I have not refused to
 " stay a while, that I might take vengeance
 " on this perfidious Man, whom thou seest
 " here, who believes that I am able to love
 " him after he has ravisht from me my
 " Dear *Synattus*. Think with thy self *Bar-*
 " *barous* Man, and acknowledge how much
 " right I have to Sacrifice thy life to that
 " thou hast taken from my Husband. I
 " do not value at all my own, for I de-
 " fer'd to put an end to it only that I
 " might give to Posterity one more re-
 " markable Testimony of my Love and of
 thy Cruelty. *Camma* was happy in this that
Sinorix died before her, tho he drank last
 of the fatal draught: The Gods gave this
 satisfaction to her Fidelity, and she ended
 her life calling still upon *Synattus*, that he
 would come and accompany her in her de-
 parture

parture from this World. Can any of the Men give a more noble Example of Constancy than this? And was it not a Philosophick Madnes to maintain in publick, that among a thousand Men one should hardly find one constant, but amongst all Woman-kind not one?

After this it is easy to judge, whether the Prince of Philosophers had reason to compare Woman to the first Matter, because that has always a desire to the changing of its Forms; and tho' it has gained one that is altogether perfect, yet it still retains a general inclination for all other. He had a design to shew by the Parallel, that the Women are as unsatisfied and unconstant towards the Men, as Matter is towards the Forms. But this is a Compariſon too injurious, and such as would agree better a great deal with the Philosopher himself, than with any the most unconstant Woman that could be found: For he forsook one Mistress for another, to whom he made his devout Addresses, that he might Testifie with the more solemnity that he himself was guilty of a Crime of which he had accused the Women. In truth they have more reason to complain of the Men, than they have to fear their Reproaches. How are credulous Spirits at this day ill requited for their simplicity! Whatever assurances many Men do give, they ought rather to be reckoned Deceivers than

Inconstant; because at the same time that they promise Fidelity, they are forming a Design to violate it: There is no alteration in their Resolutions, but there is in their Words.

THIS VICE does not haunt those Minds that are above the Common Rank: One may be assured of them, and their least designs remain firm in all sorts of occasions, and under the greatest storms of Fortune. Levity comes of Weakness, and Constancy from a strength of Spirit. After that Affection has bound together two Generous Souls, the Separation of them must be impossible: For since Love is in its Nature Immortal, when it can cease to be it must be acknowledged that it is not true. St. *Augustine* said, that his Friend and he seemed to have between them but one Soul both for Life and Love: That Death had not so much Separated two, as divided one. And that after the Loss of this Confident he had a fear of Death and a horror at Life: Because without him he was but half alive, and nevertheless he saw himself oblig'd to preserve the rest, that his Friend might not entirely die. There are but few so constant as this great Person was: The Friendships of these times are no longer so firm. And if we consider well, those between whom the affections they had for each other are ruin'd upon the slightest occasions, we may believe that the Union

is

is very often without strength, when the Separation is so often made without regret.

AFTER WE have spoken of Inconstancy, we shall encounter Perfidiousness, which is ordinarily inseparably adjoined to it. And in truth, I am not able to comprehend how it comes to pass that any are Perfidious, when the whole World has so great an abhorrence of this crime, and it does so infallibly procure Enemies: They that make use of it ought to fear it, and they whom it has hurt will seek to be revenged on it. But that which is worthy of astonishment is this, That the very Aspect of such Persons testifies that while they set the whole World against them, they are not in a very good agreement with themselves; thus declaring without words, the horror which themselves are filled with at their own wickedness. It is not necessary to be very well skill'd in the Rules of Physiognomy, to observe upon their Faces the wickedness and the torment of their Minds. It must needs be that these are the greatest Criminals in the World, since they themselves form their own Process in their own Consciences, and that even to the executing it too upon themselves sometimes with their own Hands. The forlorn Wretches practise a new form of Justice upon themselves, where they alone are Judges and Executioners, Accusers and

Guilty. Altho naturally we love our selves, yet such can shew themselves no Mercy, and they shew by those their fatal Looks, that none can absolve them while their own severe Consciences do condemn and torment them. This is the most horrible and the least excusable of all Crimes, because those that attempt this, are at the cost of so much trouble to commit it, and they must do so much harm to themselves to do it to others. Faithfulness on the contrary is always chearful even among difficulties; and Perfidiousness is always musing and melancholy even in the midst of Divertisements. A Mind that is faithful does not resent its Afflictions; but that which is treacherous has no tast of its Pleasures; Their Sentiments are very differently taken up; for the Vice makes the one sort weep even among Delights, and the Vertue helps the other sort to laugh even among their Evils and their sufferings. When a Soul is sullied with this Vice, it is capable of all the wickedness that can be imagin'd, and especially does Avarice follow it very near. And when once a Woman is become Covetous, she has a great deal of difficulty to be faithful; there is nothing that she will not do and that she will not sell to be rich. This is the most infallible mark of a clownish Spirit and of a Soul debauched. The Ladies ought never to testifie that they have any inclination to this, lest they fall under the Fate of Procris;

eris, who after she had resisted both threatenings and submissions, yet she yielded as soon as she saw the Money told down.

BUT THAT WE MAY see this Vice in all its Aspects; The Credulous and the Ignorant are no less in danger of falling into this than any other: They are persuaded to many things, which their Easiness afterwards makes them suffer contrary to their Honour. It seems, to say the truth, that these Women are neither Faithful nor Perfidious; for they have not the Design that should make them Perfidious, nor yet Strength enough to be faithful. It is this simplicity, as the Poet speaks, which is worthy of excuse, provided that one does not take pleasure in being deceiv'd. The Politick are liable to do by Wickednesses that which the Simple do by Misfortune. Subtilty often times makes Snares in which its self is entangled. There are evils where flight is better than resistance, and the good Swimmers are the most frequently drowned, because their skill tempts them to cast themselves into the stream, from which they are not able to disengage themselves again.

THERE IS NO NEED of proofs to shew that the Women are much less and not so frequently perfidious as the Men; We have but too many Examples of this, and Experience alone does sufficiently discover that they have more need to defend them-

themselves from the perfidiousness of the Men, than to correct their own. Do we not see among the Heathen Ladies, that the Generous *Paulina* caused her own Veins to be cut, when she saw her Husband *Seneca* condemned to that punishment by *Nero*? refusing to live after the death of him that had taught her to love as a Philosopher, that is, constantly. They clos'd and stop't her Veins against her Will; but she always testifi'd from that time, by the pale colour and discontent of her looks, that this cure was altogether troublesom: And that she remain'd in the world with regret, since she could see no longer here the Man, of whom she had learnt to despise both Life and Death, to testify the constancy of Love. The Wife of *Mithridates*, seeing the affairs of her Husband growing desperate, she took the Garland that was about her Head, and twisted it about her Neck, to strangle her self therewith: But when it broke with the first attempt, she took the remaining piece in her Hand, and fell into the most passionate complaints, for that such things could only serve to be the Ornaments of a good Fortune, but were not able to afford any relief in a bad one.

And to shew a most admirable effect of their Constancy, among the Women that have embrated the Christian Religion, in the most noble occasion of Courage that could ever be presented; Do we not see a Penitent Woman

Woman perfectly resolv'd to attend her Master through all hazards, even at the time when his Disciples forsook him, tho they had all made, too, a thousand protestations that they would never abandon him?

Of Prudence and Discretion.

THE LADIES ARE but humane in their Beauty; but they are, as it were Divine if they are Prudent: When their Beauty procures them Love, Prudence renders them worthy of admiration and respect. This is the Vertue that is most necessary to them, and which gives them the greatest Authority: Since without this all their other fine qualities are without Ornament, or at least without Order, like the scattered Flowers which the Wind carries confusedly about. With this the most Vicious preserve a little while their Reputation, (if it be fit to call their Cunning by the name of Prudence) and without this, very often, the Vertuous lose theirs. For this cause it is very necessary to the Ladies to direct them in what they do, and in what they let alone. And as the Architects have always a pair of Compasses in their hand to measure every inch of their Works; so she that will be Wise, ought to have every moment the Rules of Prudence before

before her Eyes, that she may render all her actions the more reasonable. But if we should go about to speak all the good effects of Prudence, we must recount all the good that there is in Morality or in Politicks: As the Poets feign'd, that the fire of *Prometheus* was divided into many parcels for the animating of several Creatures; so we may say when we consider this Divine Vertue, which regulates all others, and which is necessary even to the least designs, That whatever it is we call either an Art or a Science, it is nothing else, in truth, but a fragment of Prudence.

THE SLANDERERS accuse the Ladies, that they have no Address but where they have a Passion; that they have no Subtlety but for very small or very evil Enterprises: That like the Spiders, all their Art is Impoysoned; and that they spread their Nets but for the catching of Flies. But this is an Imposture more worthy of a Punishment than an Answer: It is also a Tyranny and a Custom that is not less unjust than it is old, to reject them from the Publick Government, as if their Minds were not capable of Affairs of Importance, as well as those of Men. "The Honour of her Sex, who now deserves and possesses the Partnership of a Throne, is alone a sufficient confutation of this Calumny; whose admirable Conduct we have lately seen, worthy, not only of the Thanks, but of the Imitation of a Senate. And the Examples fol-

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following shall further testifie, that the Praises we give them are not without foundation; and that we have reason to assert, that they have often produced remedies for the most desperate and sinking conditions of Estates and Provinces.

When the *Latins* demanded liberty of intermarriages with the *Romans*, with Arms in their Hands to take vengeance on the refusal; The Senate found themselves mightily at a loss what Answer to give them; for they saw that to refuse would bring upon them a certain War; and they knew that to consent would bring their Estates in danger, for as much as this Alliance was but a pretext in the *Latins* for the making themselves Masters of *Rome*. *Tutola*, a very young Maid, presented her self to give them her Advice; and having observ'd a great irresolution and uncertainty what to do in the Discourses of so many Old Senators, she no sooner proposed her Counsel, but it was approv'd by them all. She shew'd them they must agree with these Strangers in what they demanded, and cause the Servant-maids to be drest in the Habit of Brides: That so the *Sabines* being amused with the pleasure of those Guests, might be diverted from the design they had of making a War.

This succeeded according to her Opinion; and these Slaves when they saw their pretended Husbands fallen fast asleep, they stole from

from them their Arms, and gave notice to the *Roman* Souldiers by a lighted Torch, that they might come and surprize their Enemies when they were unable to defend themselves. We cannot sufficiently praise the Courage, the Conduct, and the Affection of *Tatola*, who found means for the safety of the Common-wealth, when the Wise Senators were at uncertainty what course they should take.

Let what will be said of the Imprudence of the Women; If the Men would sometimes take their Advice, as God has given them for a help in the management of their Affairs, perhaps they would succeed the more happily: And it would be acknowledg'd that they are mightily in the wrong, who despise them in a matter where there is need of Address, and Prudence.

When *Theseus* was exposed to the *Minotaur* in a Labyrinth, who gave him the means to escape, but *Ariadne*? Without the Clue of Thread which he receiv'd from this Princess, had he ever been disengag'd from its windings? This Labyrinth is a resemblance of Occasions or Affairs that are difficult; *Theseus* represents a man entangled; the Thread is Prudence, and *Ariadne* that gave him it, represents to us those Judicious Ladies, that often withdraw their Husbands from those extremities, out of which they were not able to help themselves. When *Jason* was to have become a Prey to those furious Bulls that

that guarded the Golden Fleece, was it not *Medea* that enchanted them, and made an easie way for this Prince to carry off that which no man before durst attempt? By these Bulls we are to understand those dangers that often hinder the getting possession of excellent things; by the Fleece, is meant the designs of men, and what they pretend to; by *Medea* the Women of Wit and Spirit, who know to charm these dangers, without making use of any other Magick for this purpose, but only that of their Prudence and Conduct; to the end they may deliver those that resemble *Jason*, that is to say, such as have more Boldness to undertake Business, than Address and Skill to succeed in it.

The Ladies are not only capable to know what is of Importance in Business or Traffick; but even to apprehend whatever is most Subtile or Solid in the Highest Wisdom. If the Oracle of *Apollo* declar'd *Socrates* the wisest among men; *Socrates* himself afterwards freely confest, that his *Diotima* had taught him that Prudence which the Gods themselves had thus judg'd Incomparable. It is not a little to the Advantage of that Woman to have instructed a Philosopher, whose life was so full of Vertue, and whose Morality agrees better with Christianity than any other. And we cannot see more to this purpose, either in Histories or Fables, than experience daily shews to them who are willing to judge without Passion.

B U T

BUT IT IS NOT enough to prove that they are capable of this Vertue ; it is more Important to them to know the means to preserve it. After we have seen how natural it is to them, we must shew also how necessary it is too. After we have shewn the excellency of it, it will be good to examin its Use and Effects. There is nothing then more true than this ; That Prudence and Fear are, in a manner, always inseparable : And that as Rashness often puts the most able persons into great danger, so Distrust sets the weakest in safety.

The *Pallas* of the Poets, who ought to be an example of Wisdom to the Women, was always armed, to shew those of her Sex that it would be best for them to be every moment upon their Guard : And that because they have so many Enemies, they have always need to defend themselves. The Women have no less cause to tremble, like those that are covetous, even at the shadow of a Reed, that is, for a very little matter : Since they carry a Treasure that is very easie to be lost, and very worthy to be preserv'd. And certainly, how deserving soever they may be, she that is without Fear is as a Town without a Wall, as easie to be taken as it is difficult to be kept. I do not here speak of the fear of those that are distracted, which is a much greater evil than any which that threatens them with : But I speak of that wise Fear which proposes

poses Misfortunes to us without hurting the temperament of the Body, or the repose of the Conscience.

I do not at all design that Prudence should put us always in a fright; There is a certain Path between Fear and Temerity, which this Vertue shews, that we may prevent or avoid the Misfortunes that are impending. And in truth there are some that are too credulous or too distrustful; there needs but a meer Phantome to fright them; they fear as impertinently as they hope: We may see their weakness no less in the credit they give to Good, than in that they give to Evil: And these both proceed from the same Error; which is, that they know not how to examin well either the one or the other. Since Prudence shews the point of Mediocrity for other Vertues, so it ought to shew in this what is the Excess or the Defect: But, not to dissemble, it seems to me, that Distrust is more often join'd with Wisdom than Credulity; and that if the former is not more Reasonable, yet at least 'tis more Safe.

This Vertue appears no less in the chusing of Good, than in the fear of Evil. And altho we see nothing more common at this day than bad Elections, whether of Friendships or Fortune: Prudence is that which repairs this Defect; as it is particularly employ'd to deliberate and to chuse. Without doubt a great many have need of this Vertue,

tue ; and they ought not to wonder if Repentance follows their Affections, when Knowledge and Choice did not precede them. When this is wanting to them, these Affections of theirs are meerly Brutal, their Conversations are Dangerous, and their Confidences very Ill Assured.

In this, as in every other occasion where a good Conduct is required, there is a certain Consideration which must examine all the Circumstances of a Design : And if Prudence is the Eye of the Soul, this discretion or discerning of things is as the Apple of that Eye ; this is the Flower of that Plant, the Point of that Arrow.

BUT TO EXAMINE one of the Principal Effects of this Vertue : Commonly those Women that would seem to be Wise, are not so at all. The best Wits ought to conceal the secret Springs of their Conduct, lest people should be cautious of confiding in them, and lest they rather defend themselves against, than rely upon them. This is a Treasure that we may enjoy and use as long as we hide it ; like the Sepulchral Lamps of the Ancient *Romans*, which would give light a long time if they remained under the Earth, but go out of themselves as soon as they come to the Air. This great Ostentation is usually join'd with Levity of Mind : And those Women that boast of so much Sufficiency, very often have little of it. They

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resemble those Apes, who are never more truly and remarkably Beasts, than when they are disguised under the Habits of Men. What Reason had the Holy Scripture to require the joyning of the Wisdom of the Serpent with the Simplicity of the Dove ! That the former might be without Poison, the latter without Folly ; that the one might not deceive, nor the other be deceiv'd. In truth, these are two Companions that ought always to be inseparable, since the one of them mightily recommends the other : And because Prudence may take the Charms of Simplicity, to render it self the more Amiable, and Simplicity may use the Conduct of Prudence to render it self the more assured. And to speak rightly ; If Address without Honesty is nothing else but Wickedness ; Simplicity also without Prudence is nothing else but Folly.

Of the Learned Women.

I AM NOT ABLE to refrain from laughing, when I think of the Error of *Francis Duke of Britain*, who testified an extraordinary Passion for *Isabella*, the Daughter of *Scotland*, when he understood that she was an utter Stranger to Study ; persuading himself that a Woman had Learning enough when she could put a difference be-

tween the Shirt and the Doublet of her Husband. The Opinion of this Prince would be very ridiculous in those Countries where People go Naked, or as well among those Nations who make the Shirt and the Doublet all of a piece: The Esteem which he had of the Ignorant and Simple, does oblige me to believe he might have made a Vow that he would love none but those that were like himself.

The Emperor *Theodosius* made not so great account of the Ignorant; He married *Athenais* only because she was Learned, and of a good Wit, without any regard to this, that she was Daughter to a Father of but mean Extraction, who left her no other Dowry but the Beauty she was born with, and the Philosophy of his School. They that will distrust a Woman when she knows a little more than ordinary; are certainly such weak people as deserve to fall under what they fear, and who found their Suspicions upon the very Reasons themselves which ought to give them Assurance.

Moreover, the Ladies that have some Knowledge and Learning, do of all others afford the greatest pleasure in Conversation; and they receive no less in solitude when they entertain themselves alone. Their Thoughts have wherewithal to content them, while the Ignorant are subject to Evil Thoughts, because they know nothing commendable

mendable to employ their minds about: As their Conversation is tedious, so their Musing can be but extravagant. They that say the Women have a great advantage in their Ignorance, do they not give too much honour to the untaught simplicity of the Village, which is commonly much in danger when it meets with Importunity and Occasion? Or if this Sentiment be good, why may we not say as well, that the Blind are great gainers in the loss of their Eyes, if it were enough to shut the Eyes for the avoiding of a Precipice? In the Court, as in the Ocean, it is necessary to know the Shelves if we would avoid the making Shipwreck; and if the Ladies do that which is evil, after they know it to be so, we ought to place the Cause of their Misfortune in their Design, not in their Knowledge.

And nevertheless I will maintain, as Reason does oblige me, That a Lady ought to be Learned, that she may make a figure in Conversation. It may be that this Sentiment will at first sight offend that of the Ignorant and Stupid, who persuade themselves, that they should find their own dear resemblance every where; that a Woman cannot study nor read without becoming Vicious, or at least without being suspected. But they that judge so rashly in this case, do despise that which they ought to desire, as if they were oblig'd to hate all the accomplish-

ment which they have not themselves, or as if they ought not to make account of any but very little Spirits: Whereas they ought to represent to themselves, that those Women who have not Judgment enough to know Vice, they have not enough neither for the choice of Vertue; or to know how, according to the Occasions, they should prefer Truth to an appearance. Also they who understand ever so little of Morality, cannot be for this Advice, since we are daily taught by experience to acknowledge, that the light of our Reason is, as it were, a natural Vertue which disposes to do good, almost without any Study; and that we really see a very good Wit without a good Conscience. The assistance of Learning fortifies the good Inclinations, and they that persuade themselves the reading of Books is only a School to teach them to commit Evil with Address, might more decently believe that the Ladies may find there more to correct than to corrupt them.

Reading and Conversation are absolutely necessary to render the Wit and the Humour agreeable; and as the one collects for us matter for Discourse, the other by use teaches the method of unfolding it gracefully, that we may join together Readiness and Abundance; without this, our Conversation is nothing else but an insupportable Tyranny; and it is impossible without putting ones
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self upon a Rack, to stay long with these Women, who can entertain us with nothing but the number of their Sheep, if they be of the Country; or if they be of the Town, then can talk of nothing but the Heads and Petticoats in fashion. It ought not then to be imagin'd, that in speaking of this accomplished Woman, whose Character we are framing, we do intend to describe a Mother of a Family that knows well how to follow her Servants, or takes care to comb her Children. Tho we do not condemn these things, yet we must declare that skill in Musick, History and Philosophy, and the like accomplishments, are more agreeable to our design than meer good Houfswifry. And there can be none so much Strangers to Common-Sense, as not to own that without these good Attainments, tho the Women may have an excellent Wit, yet they will be apt to have their minds fill'd with things very Evil and very Impertinent. Their good Nature and their good Inclination remain without effect under the want of Reading and Conversation, when the Tyranny of their Mothers or of their Husbands, or else some other misfortune hinders them from attaining those excellent qualities which they are born capable of.

FOR TO SAY that the Sciences are too obscure for the Ladies, and that they cannot comprehend the Arts, even in their

Principles, because of the Terms that are too hard to be understood: This in truth is a very strange Error. It is an opinion altogether extravagant to think that the Sciences cannot as well be exprest in English as in Greek or Latin. These Disputers that through Ignorance or Malice, have obscur'd the Arts under Terms that are rude, as under ragged Cloaths, and who will not unravel the Confusion that we may still have recourse to them as to an Oracle; They do them no less wrong in forcing them to appear in an Apparel so shameful, than the Libertins do to Vertue, when they describe it as terrible and inaccessible, that they may deter others from venturing upon it. But the Worthy Persons know how to take away this Mask. It is an Imposture that gives no trouble but to the Spirits of the Vulgar. I easily allow, that as for Philosophy and Theology, one may find in them some words that seem not to be purely English: I grant that when other Arts have their peculiar Terms which are not usually softned and explained, to be accommodated to them who do not make profession of those Arts, it is not reasonable that two of the noblest Sciences in the World should make themselves more familiar than the others. I own too that in strong reasoning there are sometimes words used which are a little mysterious, because they express the

the truth somewhat better than those that are more Polite. But after all, where there is not this necessity, what need have we to affect Obscurity in our Discourses and Writings? As if Clearness would render the Sciences less venerable; or as if the Darkness serv'd them for Ornament and Luster; as if the Force and the Dignity of reasoning were necessarily tackt to the Rudeness of Terms. On the contrary, we no more diminish their price in taking away the Veil that conceals them, than it lessens the value of Gold to dig it out of the Entrails of the Earth, to refine it, and make it serviceable to Commerce. I judge that they who clearly explain the Sciences, do discover to us true Treasures, and that they merit some part of the Glory of *Socrates*, who brought Wisdom down from Heaven to Earth; that is, he render'd it easy to be understood by those minds which seem'd to be the most incapable of it. There is then nothing more true than that when the Sciences are well and rightly conceiv'd and understood, they may also be express'd even in any Language whatever; and the Ladies are then capable to understand them.

ON THE OTHER SIDE, tho some say that all the hindrance lies on the part of their Minds, as not being strong enough for Learning: It seems to me that this is a very wrong Judgment of their Temperament,

perament, which according to the Physicians, being more delicate than ours, it is also more disposed to the study of Arts and Sciences. Whatever can be said, they are capable of these as well as the Men; and if they quit sometimes what they might pretend to, this is more out of Modesty or Consideration than out of Weakness. Do we not see in History that the Ancient Gauls divided with their Women the glory of Peace and of War; that the Men reserv'd the Arms to themselves, but left to the Women the Establishment of Laws and the Preservation of their Republicks? This could not be done out of Ignorance; and it may be judg'd from hence what Esteem they had of the Women, when the Part allotted to the Men was the Exercises of the Body, and they committed to them the matter of Conduct, and the exercises of the Mind.

What Science so difficult can be imagin'd wherein they have not excell'd at least as far as the Men? Was not *Aspasia* judg'd worthy to teach *Pericles*, who yet was able himself to give Instructions to all the World? *Cornelia* the Mother of the *Gracchi* compos'd Letters so excellent, as that her Sons afterwards derived from them all their Eloquence, which was also great; and these Letters of hers did *Cicero* himself admire. *Pamphila* wrote so many as an hundred and three Books of History, which all the Learn-
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ed Men of that Age highly esteem'd. And as for the Sacred Sciences, Does not St. *Gregory* himself acknowledge that his Sister serv'd him for a Tutouress, and that she gave him the knowledge of the best Learning? But it is not necessary to search the Ages past for Examples of this kind; We have in our own some Instances so extraordinary as may be compar'd with any the greatest in Antiquity: We have Ladies that know how to write upon the most serious and the most difficult Subjects. In truth I cannot chuse but believe, that the most obstinate Persons would yield the cause, if they would only take the Pains to read the Homilies that Madam the Viscountess of *Auchy* has Composed upon St. *Paul*. She has not undertaken those places that are more plain, and where she might most easily have succeeded: She has bestow'd her pains upon the Epistle to the *Hebrews*, which contains, as every own knows, the most secret and the most lofty Mysteries of our Religion. Nevertheless in a matter so Elevated there is nothing can conquer the force of this great Spirit; she marches over Thorns as another would do upon Roses; her Style has nothing forced or affected, it is sweet and pompous both together; and the nicest Persons would admire in this Work, that which one shall rarely find in the same Author; there is
Clearness

Clearness join'd with Vigour, and Sharpness with Politeness. There is that will instruct the devout, and satisfy the curious: The learned and the delicate will there find things that do deserve to be consider'd with Attention; and they that persuade themselves a Woman cannot write well, would confess their Error after the reading of that Book.

What need is there to enumerate a great many more? To mention those amongst us that have excell'd in Poetry, to that degree, as to force Applauses from their Competitors in Fame. This Subject is too large to be follow'd through. And tho the Men have been very sparing and cautious in writing the praises of Women, yet they have not been able wholly to refrain from bringing Testimony to this Truth, and many of their Books have afforded room for their Commendations. And if it may be permitted us for this purpose to appeal to Fable for our assistance, we may learn, that if the Men have an *Apollo* for the Author of the Sciences, the Women have also a *Minerva*, the Goddess of Wisdom, who invented the better Learning, and who gives them a just right to pretend to the same. If I did not fear to support so known a Truth upon Fictions, I should content my self to send them that yet doubt in this, to the Famous Nine Muses of the Poets, to whom
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all the Ancients ascribed the Invention of Arts.

Of Habits or Ornaments.

IT IS CERTAIN, that in whatsoever Fashion we can possibly cloath our selves, we shall very hardly please all sorts of persons; either the Old or the Young will find in our Habit something or other to find fault with: And it is next to Impossible that we should avoid falling under either the Derision of the one or the Censure of the other. There are some melancholy Spirits that cannot endure we should do any thing according to the Fashion, and who will infallibly find out something unlawful in our Dress, if we cannot prove that it has been a thousand Years invented and used. This is to disdain altogether the present Time, that we may give too much Honour to that which is past: Without considering that we must bear with that which cannot be hinder'd, and that there may often be less Vanity in following the New Modes than in adhering to the Old ones. It is true, that the Foolish invent them; but the Wise may conform too, instead of contradicting them. The Habit, as well as the Words we use, ought to be conform'd to the
Time

Time we live in. And as they would take him for a Madman who should talk in the Court the Language used in the time of King *William* the First; so we ought not to think better of them who would cloath themselves as he did. Those who blame, without a distinction, the alteration of our Fashions, would better become themselves in quitting their slavish Sentiments. Who would forbid the seeking our Convenience or Decency, for fear we should not be habited like our Ancestours? Were it not in truth an indecent Confusion to see a Boy in the same Dress with his Grandfather? I would willingly learn of those, who would not have young People (at least) follow the Custom, of what date the Habit should be which they would allow? For if Antiquity alone will serve them for a Rule, we must return back even to our Great-Great Grandfather *Adam*, and cloath our selves with Leaves and Skins, that we may render our Fashion the more venerable by being the more ancient.

They who say that Reason and Custom are like the Sun and the Moon, have not made their Guess altogether amiss; for we must needs make use of the light of these two Stars according to occasion, tho the one be much brighter than the other. Excess is blameable throughout; but especially in Novelty: It is Folly to disdain it, and Vanity to addict

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our selves too much to it : As I do not approve those Women who seek with too much curiosity after the newest Fashions ; so neither can I much esteem them who have still a regret at those that Custom has a while introduced. This Obstinacy comes from the love of themselves ; and they seem to deserve punishment no less than they who would pass away old Medals for good Mony in Trade, contrary to the Laws of the Prince and the Custom of the Country. They render their Age ridiculous, who run after the new Fashions when they themselves are old, and use a great deal of Ceremony to make Men observe in them the ruins of Time and the defects of Nature. It is true, that the care and the time that Women use in dressing, do make them blameable, when this is extream, or when their intentions are evil : But without this abuse I do not believe that there is more danger in adorning the Face, than in the enchacing of precious Stones, or the polishing of Marble. We lay Azure upon a Cieling, we guild a Sword, we trim our Cloaths, we adorn all things, even to the Churches themselves ; why should we forbid Women their Ornaments when they are honest, and when their designs are not evil, when these are permitted to every thing else ? *St. Jerom* writing to *Gaudentinus* concerning the Habit of the Young *Paula*, seems to excuse the Innocent Curiosity of those Women

Women, who adorn themselves according to what becomes their Condition.

“ Their Sex is so curious of Ornament,
 “ and does so naturally desire even a sumptuous Habit, that one may see many even
 “ of the Chafteft and most Vertuous Ladies
 “ dress themselves with care, without having any other end or design in it, but
 “ only their own particular contentment,
 “ and out of I know not what complaisance which is altogether innocent. This Inclination is so natural to them, that heretofore many Ladies have put their Ornaments in their Coffins, that they might carry with them out of the World, what they have so much lov'd when they were here. Those that do not approve these indifferent things, which only the Intention can render either good or bad, do think they have great advantage against the Women, when they call them the Instruments of the Devil; without considering, that altho those evil Spirits do make use of their Actions or Habits to make them temptations to the vicious and foolish, the Women themselves are in that case no more guilty of the evils they occasion, when their own designs are honest, than the Thunder is guilty when the Spirits of the Air direct it to fall upon Men or upon Churches.

NEVERTHELESS this discourse does not extend it self at all to the justifying

fyng of Excess, or the defence of Vice. Let not any think that I would herein excuse Painting. Modesty is a most powerful Charm; without it Beauty has no life nor Soul: And if the other Vertues are worthy of Admiration, yet this only merits Love. The Ornaments that are deceitful and dishonest, do add nothing to Beauty, nor diminish any thing from Deformity; since according to the Sentiment of the Wise and good *Pythagoras*, an homely Woman painted makes Heaven laugh and the Earth mourn. After all, They have nothing but what may be found in the Shops; they glory in a Stolen Feather: Whoever considers them well, sees the daubing, and knows they abuse the Eye, like those Images, whose outside is gilded and fine, but under that they are only Worm-eaten and rotten Wood.

BUT IS IT NOT a thing yet more shameful; To see the Men some of them more addicted to this superfluity than the Women? *Hortensius* the Roman Oratour spent one half of the day to consider and adjust himself, instead of Learning his Oration. And without returning back so far, we are in an Age wherein the Men make profession of this blamable Curiosity more than ever. I am certain that if the insupportable Affectation of some Gentlemen

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were well examin'd, they would have the Title of *Aristagoras* put upon them, who took so much pains to make himself pretty, that at last they call'd him Madam. In good truth, they are herein as much estrang'd from the Design as from the Decorum of their Sex; for as much as they are never less agreeable than when they too much force themselves to be so. This great care is odious to all them that observe it, and Negligence were to them much better than all their Ornaments and Affectations, which are things really unworthy of Men.

I find also that the Poet very handsomely observ'd, that *Theseus* was not at all adorn'd when *Ariadne* gave him the first proofs of her Love. There is reason to fear that the Ladies too manly are not so modest as they should be, and the Men that are too spruce are without Courage. The young Cavaliers of the *Romans* in whom *Pompey* plac'd all his hope, turn'd tail in the *Pharsalian* Field to keep their Faces from being hurt: They were less afraid to see themselves conquer'd, than a little disfigur'd with a Scar; and to preserve I know not what Imaginary beauty, they abandon'd their Honour, their Liberty, and their Country. And the Ladies may indeed justly apprehend that these delicate Fops are conscious to themselves they

they are no otherways capable of pleasing them.

NEVERTHELESS, to return to that which belongs to our design: *Cesar* having seen his Daughter *Julia Augusta* too well set out, he star'd on her a good while without speaking a word; to testify his discontent with her Dress by his silence: The next day seeing her more modestly cloath'd, he said with a smiling Countenance, this Habit becomes much better the Daughter of *Augustus*. The Repartee of this Princess was not less considerable than the Admonition of the Emperour; Yesterday (said she) I was drest for my Husband, and to day I am drest for my Father.

Certainly as the most wise, will not be at all offended, if the Ladies are constrain'd to please many, that they retain one; so it must be acknowledged, that if they did always adorn themselves only to secure their Husbands, there would not be that Excess that there is; and we should not hear so many complaints as now go abroad, of those whose Luxury brings Poverty and Jealousy into their Families. They often carry three or four Manners hanging at their Ears, and with this specious pretext spare neither Pearls nor Diamonds: But in truth it is not without reason that such are suspected by many Persons, and it is

not these Ornaments that entertain the Conjugal affection; and there is ground to believe that the wantonness of their Dress is rather contriv'd for their Gallants than their Husbands.

Of Beauty.

THEY THAT ADORE or that despise Beauty, do defer too much or too little to the Image of God. It is one of the rare presents that Heaven has made to this lower World; but we ought to attribute all the worth of it to the Power and Bounty of him that has gratified us therewith. In the Opinion of *Plato* it is an Humane Splendour amiable in its own Nature, that has power to ravish with pleasure the Mind and the Eye.

And certainly this ought to be a sign of the inclination that we have to good. For as much as heretofore the Priests that were deform'd were excluded from the Temple, let us not have an ill opinion of Beauty which God himself did judge necessary to them that were to approach his Altars. The Judgments that we make of the Beauty of the Mind, by that of the Body, are not often the worst grounded.

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The Soul, like a Queen, makes the richest preparations where she intends to appear with the greatest luster and advantage. And in truth, if Vertue be necessary for the establishment of Sovereign Authority, it seems that Beauty is at least as necessary to grace it. If we find sometimes the fine Wits in ill contriv'd Bodies, these are like Relicks ill enshrin'd, to which a great many will not pay so much Reverence as they would if they were cover'd with Gold and Pearls.

This Lovely Quality is worthy of Empire, in all places where there are Eyes and Reason. It has Enemies no where but there where it meets with the blind and the stupid. The only glorious Countenance of *Scipio Africanus* made him conquer several Barbarous Nations even without drawing his Sword; and *Heliogabalus* himself, from being Priest of the Sun, became Emperor of the whole World as soon as his Mother had shew'd him to the Souldiers. Thus do the whole World, pay their Respects to those to whom Nature has given this advantage; and however they sometimes blame Beauty, yet at least they pity it too.

THE VULGAR believe that if there is not Evil cover'd with Beauty, yet at least Misfortune attends it; and there is

danger in it, if Sin be not found with it, But, to say the truth, when this is an occasion of evil, it is often an Innocent that makes the Criminals; and they who complain of it do as unjustly as they who should accuse the Sun for dazzling their Sight when they have been staring too steddily upon that "Star. That is but hardly kept (says *Theophrastus*) which a great many love and "desire, and there can be no great assurance or safety in the possession of that "which the whole World aspires to. Sometimes they will lay so long Siege to those "Cities, and attack them on so many sides, "that at length they will make themselves "Masters.

The Authority of this Great person does no prejudice to Beauty, since 'tis impossible to say any thing more to its praise, than to own that all desire this as an Object the most pleasing to them. And if the Fair sometimes suffer themselves to be won upon, this complaint must be directed to their Minds rather than their Faces. A Place is not the less strong, because they have yielded it up who ought to defend it; the default is in the Captain rather than in the Citadel. Be it as it will, the Homely have no advantage in this reproach: For since they are never solicited, there is no resistance there to give a judgment of their strength.

strength. They are at more cost and pains to defend themselves from disdain than pursuits, and Patience is the Vertue which they have rather most occasion for.

THERE ARE SOME will accuse the Fair of being scornful: But if this be well consider'd, it would be acknowledg'd that their Disdain comes often from the goodness of their Conscience rather than from their Vanity; because they know not how to endure those Idolatrous Addresses, and excessive Praises, which enamour'd Fools or crafty Pretenders make use of to catch them with. As wise Kings deride the Complements of depending Courtiers, as knowing that 'tis Interest more than Affection that inspires them: The Ladies also ought to deride the Respects of such Gallants, for as much as with all their cares and all their labours they seek nothing still but their own pleasure, and the destruction of those that give ear to them: All their labour and endeavour aims at, and is confin'd to, their own pleasure and the ruin of the imprudent. There is not so much Presumption in the most Fair as there is of Cowardliness in those Men who put themselves into the Fetters; the Services which they pay, and the proud Names they give the conquering Mistress, do discover as much their own weakness and extravagance

as they do their Passions: Is there any ground to call that Empire Tyrannical, where the Vassals are so Voluntary and so much the Enemies of their own Liberty?

YET I DO NOT intend for all this to make an Apology for those that are really Vain but only for those that ingenuous and plain. Those Women who persuade themselves that the great number of their Gallants adds something to their Beauty, and who please themselves so much in the submissions and respects that they pay them; these give a great advantage to their Enemies, and shew that they may be conquer'd at an easy rate, since that there is nothing necessary to this but a few Respects and flattering Commendations. These are things of which the Men will be no less prodigal than the Women can possibly be desirous of them. But the Women ought to believe, that when plain Ingenuity makes a bargain with Craft and Artifice it can never make it to advantage. It often comes to pass, that if the Women are fair, those that praise have a design to deceive them; if they are not fair, they intend to deride them: For this reason they have all of them great occasion both for Wit and Vertue, in order to defend themselves from danger and contempt.

THERE ARE that scruple altogether
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the praising of Beauty, because it fades in a little time, it endures but like the sudden flashes of Lightning, and that very often it forebodes no less than the approach of Storms and Tempests. It is a Flower, say they, which is gone almost as soon as it is blown, which the Winds tear in pieces, the Sun withers, and the Rain beats down, and which is of so delicate a constitution, that even without the help of Enemies, it perishes by its own Weakness. But what do they herein say of this, which may not also be said of other things in the world, which also are not able to last always? If they complain of Beauty, it is because this has not the duration of the Stars, as it has the Value and the Brightness of them. And nevertheless it must be acknowledged, that the most Fair may find an excellent remedy against Vanity and Pride, if sometimes at the age of sixteen or of twenty years, they would present to themselves the defects, and inconveniences of Old Age. Whatever fine Feathers nature or art now affords, they would be as much ashamed as the Peacock is when he views his black Feet, if they would foresee a little so great alterations and ruins. I do not make profession here of Preaching the four last things that men must come to; but it seems to me that none ought to afflict themselves for a thing that Time will take away from them insensibly,

sibly, yea which diminishes every moment in spite of all the Art that can be used to preserve it.

It is true, that *Cato* had so great an esteem of Beauty, that he said publicly, that it was no less crime to injure it, than to rife a Temple. But he spake of that which is Natural, not of that which is Studied and affected. *Sulpitia*, among the *Romans* had so beautiful Eyes, that those of her time could not look upon her without being ready to adore her. The Neck and Breasts of *Theodora*, the *Athenian*, were so agreeable, that *Socrates* himself became in love with her. These are the Features or Charms that ought not either to be sought by Artifice, or possess'd with Vanity; Nature has favour'd some persons with these things with design to please the Eye; and to elevate the Mind to the love of him who is the source of all human Perfections. The forced and feigned Beauties luckily fail in the view of all the world, just after the manner of those false and seeming Stars, which after they have a while abused our Eyes, do demonstrate by their fall, that we took a Vapour for a Star.

How much Art and Pains do many fruitlessly employ to cover the defects of Nature, as if it were not better worth their while to have recourse to Vertue than to Disguise; or as if it would not be much more to their
advan-

advantage to repair what is wanting in the Face by the qualities of the Mind? Their design succeeds extreamly ill, and must do so, because their Vanity appears with their Homeliness, and they are not the more excusable hereby, but more ridiculous. They would think it very strange if they were treated after the fashion as *Phryne* did with those that came into her Company: As soon as this Courtisan appear'd, she defaced the lustre of all the Ladies at the Assembly, leaving them no other Colour than what Shame and Jealousie could afford. She invented a Play to make them merry, wherein every one commanded by turns in their rank. She commanded Water to be brought, and that every one should wash her Hands and her Face. As soon as they had obeyed her Commands, there was discover'd all their Paint and Disguise, there was not a person could be known, they had quite other Faces all full of Blemishes, and Features that were frightful. This Sport would not be at all less troublesom to many of our Age, than it was advantageous to that extraordinary Beauty. It was also by her that the *Areopagites* themselves lost the reputation of being incorruptible Judges, for they did not believe her Innocent; nevertheless after they had seen her, they were not able to judge her guilty. *Hippodamus* pleaded unsuccessfully against

against her, tho' he was a most eloquent man, for as soon as she appear'd, her Presence serv'd her for an Apology, and she needed but to shew that she might defend her self. It is not only now-adays that the Fair carry the Cause. After that Justice has lifted up her Vail to see them, let them plead as little as they will, their Cause will succeed well for them.

Of Curiosity and Slander.

CURIOSITY is not very often at a good agreement with Silence; those that are desirous to learn abundance of News, are not usually resolv'd to conceal it, and Slander does infallibly make waste of that which an Imprudent Curiosity has collected. The Mind of these Curious Women resembles the Barrel full of holes which the *Danaides* were condemned to fill, which still let out the Water as fast as it was put in: That which enters by the Ear, goes out immediately at the Mouth, because the indiscretion which lets them hear no less inconsiderately than they speak, does no more re-

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fuse the opening to Lies, for their going out, than for their coming in.

I do not blame at all that Divine Curiosity of the Philosophers, and the great Wits, which reveals to us the Secrets of Nature, and has afforded us the means to govern the Passions of the Soul. I condemn only that Curiosity which carries us after the knowledge of things unprofitable or vicious, and leaves us strangers to the knowledge of our selves.

And to say the truth, I have no less shame than compassion, when I see several that amuse themselves with the little stories of the place they live in, and who know nothing but what is impertinent and troublesome to good Companies. They seek to adorn their Minds as the *Chineses* do to beautifie their Cabinets, I mean with some antiquated outlandish Trifle or sorry Pedlary. I would advise those of this humour, who are for spending all their time about things unuseful, to learn themselves the Anatomy, of little Flies, or the Art of numbring the Atoms of the Air: And that they may treat their Bodies as ill as they do their Minds, I would have them live upon such things as Cray-fish, where they may find more employment than nourishment. This inconsiderateness

rateness gives but an ill credit to their Wit, and no better to their Conscience : We shall judge hereupon, that they do not employ their Time only to hear superfluous things, but also to hear evil ones : And above all, the readines they have to believe a fault in another, is a most certain sign of that which they have to commit as much themselves.

THERE ARE THEN some that listen with delight to all manner of Slanders; that cannot endure one should speak to the advantage of any; and who think that while their Company are finding fault with all the World besides them, they make an Apology for their faults in shewing them many like themselves : As if the number of Criminals could authorise their Wickedness. When they hear the Vertues of some rewarded with their deserved Praises, they sit as sad and uneasie, as the Ugly are wont to be when the Fair are complemented in their presence. And if we should examin well their thoughts, we should find here yet a much blacker source of evil. They are glad to have Companions in the Infamy, but they would not have any partake with them in the Pleasure; they have more of Jealousie than of Shame, and persuade themselves, that those who make use of

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of their Pastime do steal something from them. They are of the humour of the Emperor *Tiberius*, who sent his Officers about the City of *Rome* to discover and condemn the Adulterers, that there might be none but himself alone.

The Vertuous excuse Faults rather than publish them; And on the Contrary, the Vicious are always unmerciful towards those that are like themselves, to make shew as if that Crime were unknown to them. But the effects give the Lye to their words, and this Artifice succeeds so ill to them, that they disgrace, instead of defending themselves. The Honest and Good Women chase Vice out of the World by their Charity, and the Licentious banish Vertue by their Slanders. But if I grant that some do not utter Slanders themselves; yet nevertheless when they listen and give credit to these, their two Ears are no less guilty than the Tongue of the others: And if Calumny is a Murder of the Reputation, these are at least to be accounted Accessories.

It is easie to know a Woman that is Chast from her that is not so: The latter will examin all things even to the least circumstances; their own Wickedness serves them
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for pattern to judge of evil by ; their own experience and design make them put bad interpretations upon innocent things. After *Procris* had been treacherous to her Husband, she was always a distrustful Spy upon upon his Actions; she could not without difficulty believe him innocent in a thing wherein her self was so guilty. The Vicious are always in an Alarm, they fear that others should abuse their liberty ; and cannot perswade themselves that a Walk or a little Conversation can be innocent. They apprehend that others will do as much ill as they themselves have done, or as they were willing to have committed if they had had as much power as wickedness. And nevertheless, in truth, they have no better way in the World to conceal their own sin, than to make shew of astonishment and displeasure when they hear others condemned. For in refusing to give credit to Slanders, people would be ready to judge of them that they are far from being guilty of a Crime, of which the very Name is Odious to them. But if they testify their repugnance but by halves, and their Look permits what their Tongue forbids ; this will give Courage to the Vicious, who are very glad to have to do with those that will not use them roughly.

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BUT TO EXAMINE the Vice well, it will be convenient to see wherein Flattery and Slander are alike or different. The one assaults us with Poison, the other with a Sword. But considering the thing well, it seems to me that there are more to be found who resist Slander than Flattery: because the love of our selves, which fortifies us against Blame, renders us weak when we are assaulted with Praise. It was a Sentence derived from Divine Wisdom, which Solomon has to this purpose; *As a firing Pot for Silver, and the Furnace for Gold, so is a Man to his praise.* I put these two Vices together, because they are in a manner always inseparable, and we may ordinarily find, that those given to Slander are as much addicted also to Flattery. The one and the other comes from Cowardice; in that this is a want of Courage for a Man not to dare to speak the truth freely, and not to be able to reprove the things that are Faulty to their Faces who commit them. But to say truth, if there be weakness of Spirit in them who exercise Slander, there is no less in those who cannot conquer and deride it. For what necessity is there that we should be sick when the pain and the sense of it depends upon our selves? There is not a necessity for Patience here, it is enough to despise; we ought not to receive the Wounds of Slander, when we have it in our power to hinder them from reaching to us.

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There are some that use great Art in venting their Slanders, who are not willing to hurt but with gilded Weapons ; they disguise their disparagement of another under an appearance of Praise. If they speak any thing that is ill, they will pretend it is with regret that they do so : But this is to imitate the Archers, who draw the Arrow towards them, but 'tis that they may the better send it to the Mark they aim at. How much Error and Vanity is there in our Judgments and Discourses ! since even between the Morning and the Evening we differ more from our selves than perhaps we do from others ? How can we be assured that she who yesterday was involv'd in Pleasures, may not to day be chusing Austerities ? But supposing that our Judgment were not false, we cease not for all that to sin against Charity, though we do not against Truth.

Those that have as yet committed but one Fault ought not to be denominated Vicious : those that have done many, it may be, will continue in them no longer ; the former have perhaps corrected, the latter have changed themselves. And in truth there can be no great assurance that we can speak any sort of ill concerning any Person without being in danger of a lye, since there needs but one moment or one thought to alter her who is called by an ill name, and to make her a Penitent or a Sinner. After all, it is no small Consolation to Innocence

cence to think that Calumny even at its first birth had the Impudence to assault the Pure and most Holy God; and that through all Ages this has been the base Enemy of Vertue. This is a forcible reason why we should not be troubled at it. But that you may not be guilty of it, the grand remedy is to avoid Idleness, and to believe that there is no time more proper and fit to speak evil in, than that which we do not employ in doing Good.

Of the Cruel and the Compassionate.

WHATEVER the most of Men think of the Fury of Women, yet is Pity so natural to them, and their Inclination is so strongly carried to Mercy, that the Furies themselves could not forbear to weep for the Misfortune of *Orpheus* when he went down into Hell; to beg that his Wife *Euridice* might be return'd to him. But if those merciless places, where it is said horreur continually reigns together with implacable Cruelty, could not possibly stifle the motions of Compassion to this miserable Person; may not this Fable alone make us judge, that Gentleness and Pity is a quality inseparable from the Ladies; if we had nothing else to incline us to this belief, as indeed we have a great num-

ber of Examples, and most true Instances in History that may dispose us to it. Does not this Fiction show that even the worst of the Sex have always, I know not what, tenderness in them that they cannot wholly put off; and that they never are wholly destitute of Compassion for the Unfortunate, nor of Clemency to the Guilty?

Nevertheless many accuse them of being extream in their Passions: They believe that if a Woman defers a while to take Vengeance for an Injury, she does this only to render it the more Violent when she takes it: and especially that she will very rarely pardon any that injure her in her Love or her Fortune. But although this mistake is more worthy to be pass'd by with Disdain than to be particularly answer'd, I will nevertheless say this to it; That if any will give themselves the trouble to examine their Inclination, they shall find it as innocent in this matter as their Enemies have represented it guilty, and altogether worthy of excuse at least, if not of Praise. The indifferent sort of Wits are moved easily, and easily appeased again; for their violence tires it self, and it comes necessarily to pass, that their Passion weakens it self, if it continues a little while, because it is neither natural nor reasonable. But when a Passion is just, it always augments its self the longer it endures; for the Thought and Meditation preserves it, and gives it force,
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while a Person muses the more deliberately upon the reasons that gave it birth. The resentments of the Feeble and the Strong Spirits resemble Fire, which goes out almost as soon as it is kindled in Flax or Tow ; but maintains it self a long while in Iron or any such more solid Matter. The Ladies are not of that light Temperament as to be transported without reason : They are as well hard to be appeased as to be provoked ; they are equally hard to be brought either to War or Peace.

They would deceive themselves not a little, who should imagine for this that my Proofs are as unreasonable as unartificial : I always submit my Morals to Christianity ; and I own that I should make of them rather a School for Vice than for Vertue, if I would justify Revenge to oblige the Ladies ; which were also to affront both Religion and even their Humour which is not addicted but to Gentleness and Civility. I praise only their Constancy in designs when they are just, otherwise I should offend instead of obliging them, if I should defend a sin so prejudicial to themselves, and which makes them pass for Monsters. They have so little Inclination to this, and are so unfit for it, that it is not only unbecoming them to be Cruel, but also even to be Severe ; and of the two parts there are of Justice, they seem to be contrived for the exercise of that which is the least Rigorous. And, to say the truth, it is no less shameful

to see a Woman without Pity, than a Man would be without Courage.

AND nevertheless that they may not deceive themselves in this part of Morality, I must say they ought not to be prodigal of their Compassion, nor to throw it away upon all sorts of re-encounters. *Anaxarete*, in *Ovid*, was not at all Cruel when she saw the desperate *Iphis* die before her Gate without offering to prevent it. Her refusal was just, because his demand was not; and he was a Criminal that executed Justice upon himself for his own Rashness. The Honest Woman ought to fear less the Ruine of a Troublesome Person, than the loss of her own Honour: and it would be a sign of very little Judgment, if a Woman should be Cruel to her self, in order to the being so impertinently pitiful to the insolent or foolish.

BUT OUT of this occasion where Gentleness were a Crime; and beside this Honesty which makes severity absolutely necessary, the Ladies ought always to represent to themselves, that Cruelty comes from Weakness of Spirit, that they who are destitute of Compassion want also Knowledge and Courage. Most certainly, the most Generous are the most Pitiful. Those Ladies know 'tis more Glorious to conquer their Passions than their Enemies: and that to give a life when 'tis in their power to take it away, is, as it were, to raise the Dead without the working of a Mi-

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a Miracle. The Proud and the Vicious Women seem incapable of this Vertue, because, while they find a great many Enemies to their ill designs, there is not a wickedness so black and horrid but their Passion may inspire them therewith, for the ruin of those who hinder them from enjoying the Pleasures they desire, or the Fortune they aim at. *Aphrodisia* the Wife of the Emperour *Dioctetian* try'd all sorts of ways to make herself Belov'd by her Son-in-law *Eraustus*: but after she had used a thousand Insinuations, in a private Chamber too, where she thought the opportunity would help her to a Conquest, he still most vertuoussly refused, and that refusal created in her no less hatred than shame. She went all confused and disordered as she was to the Emperour, her Husband, to accuse this Innocent Prince of that Crime which she could not perswade him to commit. It is the Custom of those that are Debauched to change their Love into Hatred when their desires are not satisfied as soon as they discover them: For they are willing to preserve their own Reputation, though by the Ruine of those who were Witnesses to their wicked Intentions, and would not be complices with them. There was some ground for the Philosophy of *Chilo* when he publickly maintained, concerning such Women, That it is the last and the greatest evil any Man can wish his Enemies, to fall under the out-

ragious Anger of a Woman : And it seems indeed to be an incomparable Master-piece, and such as hardly any Man could ever learn the Art of Performing to appease a Furious Woman.

BUT THAT we may most forcibly assault this Vice of Cruelty, and make this Sex conceive yet a greater horror against it, I suppose this further Addition may suffice ; To say, as is most true, That this is as contrary to Beauty and a good Face, as it is to a good Conscience, and wrongs it as much : Though Tears have something of Charm and Gracefulness upon the Countenance, yet Anger has not the same Privilege with Sadness. Though we may often see a Melancholy Person very beautiful, yet I could never hear any one say that a Woman look'd lovely in her Fury. I grant that for the resistance of other Passions they have need of some Philosophy ; but for the cure of this, methinks, they should need only a Looking-Glass ; they should need only to see that they might be perswaded to correct themselves : and it is perhaps for this reason that they commonly dare not view themselves in this Condition, for fear they should be asham'd at the sight.

This Passion is too violent not to confound and deface the most beautiful Features of any Countenance, the Eyes by little and little change their pleasing Charms into Terror ; the Vexation of the Soul paints it self
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upon all the Behaviour ; and this may come to that degree of Horrour as to put a Man to his Prayers when he approaches them, and to make them as frightful as *Demoniacks*, while their Rage puts them into the Postures and Looks of those miserable Creatures. The Head of *Medusa*, which gave so much fear to all the World, had only the Hair of it turn'd into Serpents : These Women by right ought to have their Eye-brows of the same sort, that they might be entirely frightful. And it must needs be that the Devil who inspires them with so much Fury, must cast, as it were, a Mist before their Eyes, and confound their sight when they behold their own Faces in a Glass, since they are not afraid of themselves ; and instead of being contented that Men endure them, they are ambitious of being loved. They require Caresses, and in truth do hardly deserve our Patience. Let Hell keep the Infernal Furies to it self, these are enough to this World to commit or perswade Crimes that are more black and horrid than those that have fetcht Fire and Brimstone from Heaven, or have caused the Earth to open and swallow up alive the committers of them,

Of a Good Grace.

THE SOUL is not more necessary to Life, than a Good Grace is to Pleasing: It gives Lustre to the Beautiful, and cures a great deal of the Defect in those that are not so. As soon as any are possess of this amiable quality, all that which they undertake is comely and agreeable. There are many sorts of it; every Humour has its Charms, as every Star its Influences; Hearts may be wounded, as well as Bodies, with different Weapons: The Looks, the Gate, the Discourse, the Actions, the Voice, and even the Silence have their diverse attractives: and so far does this truth go, that some are to be found who never appear more lovely than when they are Weeping; As *Panthea* who had so much Grace in her Melancholy, that *Araspes* was constrained to fall in Love with her Tears.

In truth it seems as if this agreeable quality were even natural to the Women, and that they possess it without any Labour or Study: Nevertheless, though Birth does contribute very much to it, and the force of a Good Grace is much easier felt than it can be express'd; yet it must be acknowledged, that some Rules may be given, in order to the rendring it the more perfect. It must be declared in this

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this place, That the Beauty of the Body does in some measure depend upon the Wit, and that the Laws of a Good Grace are join'd to those of Morality. Wickedness has necessarily those Remorses that the greatest dissimulation cannot long conceal. Rage, Cruelty, Love, and Restlessness appear on the Forehead; the Countenance does depend upon the Passions in its Serenity or Trouble, as the Dial depends upon the Motions of the Clock for showing of the Hours. Inasmuch, that for the preserving a Good Grace, it is necessary that you know how to regulate the Motions of the Mind as well as those of the Body.

AND TO BEGIN with that which is of most importance, there is nothing that ought to be avoided so much as the Artifice that is constrain'd. They must not aspire after the Excellence that is impossible; Art cannot employ too much endeavour any more than Nature, without forming a Monster. It often comes to pass through the extream desire they have to please, that they cause a hatred and distaste instead of liking and love. When they employ too much Care in their Discourse, instead of a natural and plain expressing of their Thoughts, they disturb and confound themselves. They resemble those Vessels that have a very narrow Mouth, out of which nothing can come, though they be full, but with noise and violence. As constraint disgusts in the brightest Actions, so a plainness pleases

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pleases even in the meanest. That Woman has Charms which no one can resist because they proceed from Innocence; and Affectation is never without some Imperfections, or without a too great self-love.

What an unreasonable thing it is, not to dare to laugh, for fear of making the Patches fall off; or lest they should change their Colour at any other time of the day than in the Morning when they are dressing? This is nevertheless the Fashion of those who will not endure a Glass that does not flatter them, nor like the Day, but in a false Light; and tho they pretend to be very devout, yet they will not come to Prayers but by Candle-light: What a real Persecution it would be to these Ladies to bring them to Mass, and force them to undergo the sprinkling of Holy-Water, whereby their Paint would be diluted, and the ill Features of their Faces discover'd. But their Design appears with their Deformity hereby, in that while they endeavour to hide their Defects, they render them the more conspicuous.

A good Grace is so much an Enemy and Stranger to this Slavery and Racking, that if we can always do well, I cannot tell whether we can always please; we must allow of frequent Intervals to relieve the Spirits. Art in this case ought to conform it self to Nature, that has not stuck the Stars so thick in the Sky, nor planted Flowers so in the Meadows as that there

there is no Space between them. And although the Flowers are not comparable to the Stars in Beauty or Value ; yet nevertheless we commonly look upon them with more Pleasure and Attention, because their duration being of so short continuance, they always leave us with an Appetite and a Desire to see them again. The Spirits may come to distaste as well as the Senses, and may have need of Repose, and some Release for the digesting of their Pleasures.

Yet it is not my Intention in saying this, to perswade that they should study Faults, but that, provided they be light ones, they may be sometimes so happily committed that they shall become advantageous ; forasmuch as the shamefac'dness which ordinarily attends them, and which appears on the Countenance, is an infallible Testimony of an innocent Soul, and such as is far from the conceiving of great Evils when it is so sensible of small ones, and that even when they are but imaginary ones too. If then a good Grace observes to do all things as it were naturally and without Study, it follows that Plainness is much better than Constraint. All the World does well enough know that there is difficulty in doing every thing that is rare. Address is not used to show that we perform with Difficulty ; an untaught Villager can easily do as much as that ; but it is to serve for the concealing that difficulty cunningly, without letting the Artifice be discover'd.

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PLAINNESS is not less desirable in Discourse than in Actions; the Words that are most common, are the most excellent, and every Word that is obscure is forbidden. That Philosopher that always wept when he consider'd Mankind, perhaps would have had some inclination to laugh, if he had heard some of those Women talk, who have a mind to be thought more learned than they are: They are always using in discourse the most uncommon and unknown Words, and such as far better express their extravagant Folly than their Thoughts.

THIS EXCESSIVE Desire to please which we have condemn'd, is almost continually join'd with a Fear that they do not. And from hence it comes to pass, that when these two contrary Passions meet together in one mind they must needs cause great inequalities and remarkable alterations; because, if the Desire excites us, the Fear again damps us; when the one animates us to the speaking of a good Word, the other interrupts us and obliges to Silence. We may judge from hence how much wrong this Fear does to a good Grace as well as Vanity and Constraint. It ordinarily comes to pass, that those Women, who are always in alarm, and every moment fear they shall mistake, do almost nothing else but mistake: An Extream Apprehension disposes the Mind to Errour as well as the Body to Distemper.

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And to make a right Judgment of this troublesome Passion, it seems to me that if we enquire well into the Cause of it, we shall find the Education contributing no less to it than Temper and Birth. Those that are brought up in Slavery know not how to do any thing with Liberty; they dare not look up with that honest assurance which should give a good Grace to their Actions; their Thoughts are always mean, and whatever good Inclinations they may have, yet their Shame and Ignorance hinder them from succeeding in all their Enterprises.

Those Women that have seen nothing of the World are liable to be astonish'd at small Matters, because the constant Distrust which they have of themselves makes them fear and admire every thing. For the most part after their Reverences they have no other Complements but those that are used at the ends of Letters. They would have found out an excellent Remedy for this if they would but persuade themselves that they ought not so easily to admire things; and that if they would give themselves leisure to examine that, which at first sight amazes them, they would often find after the conversation of an hour's length, that what was the Subject of their Admiration ought to cause their disdain. But this Resolution is not acquired without Labour: It is very Difficult, even to the best Wits, to have Address without Experience, or Readiness without

without Practice: Actions breed a Habit with some difficulty; but when the Habit is form'd, then that produces the Actions with Ornament and a good Grace. Nevertheless when I condemn the rustick Shame, I have no Intention herein to recommend Impudence; since both of them have Issues and Effects that are unjust; forasmuch as the one transports us beyond our Power and what becomes us, and the other detains us below them both: On the contrary, the Modesty that I desire, is placed between these two vicious Extrems, that it may keep us at a Distance from too good or from too ill an Opinion of our selves.

The Debauched or Lewd Woman.

THERE ARE perhaps but few Palaces that resemble the Isle of *Chio*, where it is said the Ladies preserved inviolate the Laws of Chastity and Honour during the space of seven hundred Years. I know not whether this was an Effect of their Skill, or of their Vertue; but be it as it will, this was a Chastity of a long Duration, and which deserves Admiration and Praise as much as the Corruption of the present Age deserves Reproofs and Punishments. It may be this Discourse will not be at all pleasing to those Women

men to whom I desire it should be useful ; but if the Vicious are not disposed to receive our Remedies for their Cure, at least they must expect to undergo our Affronts for their shame. I speak boldly to all ; for if they be debauch'd, I desire not to be in any Favour with them ; and if they be honest, I do not fear that I shall hereby incurr their Hatred. The one sort will applaud my Censure, and the other will do me honour in not approving my Discourse any more than I do their Life. However I shall always lie under this Inconvenience, That whatever Horrour I can help any to conceive at this Crime, it must be more obscure than injurious in such a matter. It is necessary to conceal, through Modesty, that which Hatred and Truth would require to be publish'd. It is herein that this Crime has a great advantage, in that, while it is worthy of Reproof, the Filthiness it self nevertheless serves it for a Defence, and one is constrained to spare it more out of shame than pity.

IT IS VERY TRUE then, that the Passion of the debauched does no way deserve the Name of Love ; it is some other Disease which cannot be cured but by a Miracle : and one may well say to the reproach of those that are infected with it, what the Poet said of *Myrrha* ; that it was not *Cupid* that enkindled such a Flame in her, but rather one of the most intraged Furies. This is a Fire from Hell, which has for its Smoak a black

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and dismal Blindness, for its gloomy Shine a horrid Scandal, and for its Ashes Infamy and Shame. And how can their filthy Desire be call'd Love; when instead of Election there is nothing in it but a brutal Universality? For in loving all, to speak properly, they do not love any; since this is a Fire which mingles with all sorts of Matter, even to the burning in the Water: I mean it can entertain for its Objects such as are worthy of the greatest horror and detestation.

AND NEVERTHELESS, though they have the Conscience full of Crimes, these are often they who would pass for Saints: As the most deform'd have most need of Paint and Disguise; so these Debauchees do sometimes seek the most industriously the Appearance of Vertue. It is for this Reason they live with so much constraint; and that there is nothing equal or natural in their Deportment; that they appear this day insolent according to their humour, and to morrow carry themselves modestly according to their Dissimulation and Hypocrisie. They who say the Vicious resemble the *Sirens*, perhaps do not know all the Mystery of this Comparison. One of these Monsters was named *Parthenope*, that is to say, *Virgin*; having a smiling Countenance to allure Mariners withal, and make them split upon those Rocks that were covered by the Water. The most Immodest will sometimes endeavour to appear the most Chast,

Chast, but with all their Disguise they are but infamous Gulphs where none but the Imprudent and the Desperate make Shipwrack.

They make a show of Candour and ingenuous Freedom, to the end they may the better deceive those who are simple enough to believe they do those things only out of Humour or very innocently, which they really do with Design to catch some Fool or other thereby. They do nevertheless even herein acknowledge the worth of Vertue, since they borrow the Appearance of that for the putting off their Vice. But herein their Design succeeds ill, whatever address they have, their Artifice renders them suspected: And as we know that is counterfeit Gold which bears too bright a Colour; so we may discover their disguised Vertue, by it's making too great a show. After all, the true Chastity does not seek so much to set off it self as that which is feigned; the Caution and Reservedness of an honest Woman is very different from that of her who is not so; the one is plain and natural, the other is constrain'd.

But to say the truth, it is not in this, that the Debauched seem to me most blameable; as yet they give some Honour to Vertue, when they take pains to counterfeit it. It seems that their Artifice is an effect of their Remorse, and that as the homely, in using paint, do own the Defects of their Faces; so the vicious, while they dissemble their Crime,

have still some horror at it, not being able to endure that it should appear quite naked. But there are some Impudent Creatures who boast of their Filthiness, and make their Sin publickly appear; who love not the Conversation of any but those that are most licentious; and who entertain themselves always with the most shameful Discourses.

W H A T E V E R some say to excuse this Liberty, I must needs think that 'tis neither Genteelness nor good humour that gives such an Easiness; that Complaisance does not at all extend hitherto; and that it is impossible any should live in such Looseness, without Offence to Modesty. Shamefastness is always severe when 'tis entire and true; it is corrupted when it becomes softned. If the Widow of *Sigismund* had been the most chaste of all Women; yet had she not put a Slur upon her Vertue, when she answer'd to them who counsell'd her not to marry again; That if she were to take an Example from any of the Birds, she should rather chuse to imitate the Sparrows than the Turtles? Though she had been never so innocent, this bold Discourse would have made her accounted guilty. If there was no wickedness in it; yet at least there was Impudence. But that I may dissemble nothing in this matter; it must be said that the true Modesty will not only restrain a Woman from speaking what is dishonest, but even from hearing, and giving her self

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self leave to understand it. After *Helen* had opened the Letter which was sent her by *Paris*, she thought her self bound to refuse him nothing. When they have granted some Favour they engage themselves afterwards to do more than they intended. They who have indeed no Desire to be conquer'd, ought to take away at first all Hopes from those that assault them; for fear lest they should take a gentle Refusal for a disguis'd Permission.

THE DEBAUCHED are not only Impudent, but also Slanderers; perswading themselves by a false Politick, that they have justified their Sin if they can make it be thought universal. What Errour, what Blindness is here! If they slander the most Vertuous, they also hate those that are like themselves: So that the Conformity which produces Friendship in all other Professions, breeds nothing but Hatred among these. Is not this to be at Variance with all sorts of Persons; when the Presence of the Vertuous seems to reproach them with their Crimes, and the Company of those that are like them, does something diminish their Divertisement?

Lastly they add Cruelty to Impudence and Slander. And that we may not engage in an impossible Task in undertaking to reckon up all the ill that is in such Persons; it may suffice to say that we must reckon up all that there is of Wickedness and Crime in the whole World, to express all that which is a-

mong these abject Creatures. The Salvation of these hardned Wretches is almost desperate, their Repentance ought to be placed in the rank of Miracles; and whatever purposes they make of Conversion, they always relapse into the same Hell. It ought not to be a Wonder if they have sometimes in this World as much of Prosperity as of Sin; and if they are as happy as they are guilty, it is because the Righteous God deferrs their Punishment, to render it the more extream: He is not willing that they should encroach at all in this Life upon the Punishments which he prepares for them in the other.

I acknowledge, that in this Age, as well as in that of *Phryne*, there may be found too many fair Debauchees. But if we could well consider a great many of these infamous Sinners, and had compar'd the Lines of their Faces with those in their Consciences, we should often enough find in them an equal Deformity. They do not think what must needs be the ugly Horrour of their filthy old Age; since many of them have given their Nurses some fear almost from the Cradle. They do not consider that the wrinkles make a reckoning of the Years upon their Faces, as the figures do of the Hours upon a Dial. If one had painted the Portraiture of these wretches to the life, and any could perswade themselves that the Devils do resemble them, I believe the more
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among Mankind would take care not to damn themselves, and that this frightful Object would beget in Men a greater fear of Hell than the severest Preachers are able to do.

But that I may be as short as obscure in a matter so unpleasing, I shall finish the Character of the Debauchee after the same manner as *Appelles* did one of his Pictures. After this admirable Limner had considered, with abundance of Pleasure, the Features and Charms of *Compaspe* a Mistress of *Alexander*, he was so in Love that he was not able to finish the Copy of so lovely an Original. I do that out of Hatred which he did out of Love, and I find so many horrible Lines in the Pourtraicture of these Infamous Wretches, that the Pencil falls out of my Hand; having too much Anger, and too few Reproaches, to finish this Peice with Colours that are black enough.

Of Jealousie.

WE ALWAYS lose with great regret what we possess with Love and keep with Care. It is for this reason that Jealousie is not so unjust as many imagine, since it only makes us fear lest another should ravish
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from us that which we think should be ours alone. Is there so great an Offence in watching for the safety of that which we love, especially in a time when Fidelity is so rare that there are not so many who live in no fear of being deceived, as there are that expect to be so. If the Goods of Fortune and of the Body yield to those of the Mind, then also is the loss of these the most sensible: and when any rob us of those Affections in another which we were possess'd of, and think we merit by our own, they take from us the greatest Good. And, to say truth, that we may Philosophize rightly, we must say, Love is like an Empire or Kingdom Ruled by two Persons only, where the Dominion cannot be extended further without destroying it; and where Obedience and Sovereignty are reciprocal. It is a Niggard that can be willing to lose nothing, not so much as a glance of the Eye or a little Hair of the Head.

In truth it is no less foolish to believe that there is no longer any Love in the Mind of one that is jealous, than it would be to think that a Man has no Life in him when he complains he is sick. On the contrary, as the grief and the sense of Sickness are not found in those that are Dead, so Jealousie can never be met with where there is really a Hatred and Indifference. And it may well be that this Passion may have

have an appearance of Reason for it, since God himself heretofore permitted to the Husbands a tryal of the faithfulness of their Wives with the Water which was call'd the Water of Jealousie or Probation. If the suspicion of this sort had been a thing extravagant and unjust, God had forbidden it directly, instead of appointing so solemn a remedy for the cure of it, and had testified a Hatred rather than a Compassion for this Malady.

Also they deceive themselves grossly who think they have rendered Jealousie altogether Criminal, when they have said, That it makes us have too bad an Opinion of our own Merit, or of the Fidelity of the Person whom we love. If we examine well this Passion, we shall not find that it comes often from a distrust of our selves, and that we do not cease for that to believe our selves Amiable or others Amorous. It is a fear that does not so much discover our weakness, as it does declare that the Merit of what we love may make it sought after. And what do any in this which is not done by all for a Treasure or any other valuable thing, which it is not possible for us to love without having some fear of losing it? As they that believe very firmly may receive something of doubt, so the most assured in love are capable of some suspicion. The strongest Trees are moved with the Winds, though

though the Roots are fast, when the Branches and the Leaves are shaken.

One would perhaps be very willing to throw off an ill Opinion, but the likenesses and conjectures solicit and shake us till we are forced to conclude rather on the side of fear than assurance. During this irresolution the Mind suffers much, and the appearances give a great deal of pain, when we cannot certainly judge whether they be true or false. There are good and bad Examples, either to make fear or to cure it: but ordinarily we fix our Thoughts more upon those Examples that persecute than on those that may comfort us. Such an one as that of *Penelope* affords comfort, when one represents to himself that she was twenty five Years faithful, during the Absence of *Ulysses* so long. But that of *Messalina* torments and awakens suspicion, when one thinks of her Infamy and Filthiness. Our Spirit wavers between both sides: and it is an unhappiness that conjectures having alarm'd us, we find or we invent, by much examining, something to change our doubt into a belief.

And if it be said that we ought to be at rest, after the experience that we have made of a Person who has testified her Affection by many effects: It seems to me that these Proofs cannot hinder but that we shall have a great deal of Trouble, because the fear that sometimes is not in our power, will put the

the worst Interpretation upon the least appearances, even to the busying it self afterwards with false Objects when it has not true ones. Whatever Fidelity we have proved, when Love has no more to desire, it begins to fear all. This is the natural course of our Passions which always threaten a change when they are extream; and which fall of themselves, without a true cause to do so, only because they are mutable and humane. *Hippocrates* has given us a Maxim to be observed, That our Bodies are in danger of a Disease when they have too much health and strength: A Poet has made an handsomer one concerning the alteration of those Minds that have too violent an Affection: The Will, says he, deserves a Wheel of Inconstancy for its Passions, as well as Fortune does for her Favours: when we are raised to the top we cannot long stay there, either out of our infelicity or our weakness.

Those that are arrived at the most eminent degree of Love, are like them that stand upon a very high building or hill; their Brain is confused, and though no Person thrusts them, they stagger and even fall of themselves through the meer fear of falling. When the Sun is arrived at the heighth of Noon he begins to go downward; for that not being able to get above that pitch, he retires and withdraws himself into another
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Hemisphere without being driven by any Person to it. Our Minds seem to have the same Motions; a disgust follows the pleasure by an order no less natural than that which makes the Night succeed and take place of the Day. We find our selves insensibly weary'd with pleasant things; and though the Soul be Immortal in its Nature, yet in its Actions, which have the Body and Animal Spirits for their Instruments, it fails not to testify a Youth or Old Age with the Body.

Socrates said, That the Gods had endeavour'd to mingle together Pleasure and Pain; but when they found this could not be done, at least they would needs fasten them by their Tails, to the end that one might succeed the other, so to hinder in us both Insolence and Despair. This comes to pass sometimes when we contribute nothing towards it voluntarily; and as we pass from Joy to Sadness, so we often perceive that our Love changes it self either into coldness or indifference. The Distempers of the Mind, as well as those of the Body, do very often form themselves without our consent: we lose the Rest of the Soul as we do our Health, all at once; sometimes without having foreseen this change, and without being able to find either the Cause or the Remedy of this Passion, any more than we can that of a Quartan Ague.

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BUT I HAVE too long spoken against my own sentiment as well as against truth it self, in favour of a Passion that ruins our Love, our Reputation, and the Quiet of the Mind; Reason begets Love, and Love Jealousie: but both the one and the other of these prove what some sorts of Worms are to the Subject in which they are bred, that is, the Destruction of it. The one kills the Father, the other the Mother. Let this Passion be moderated as it can be, it is always dangerous; and for this it is necessary to to commit an Injustice, in taking away the use of it for the sake of the abuse, because the one is too much fastened to the other. As there is not any Serpent so little but it has some Poison, so there is no Jealousie so well regulated, as not to engender a great deal of Mischief. They that compare it to the Ivy have made a handsome Comparifon; for ordinarily that grows only upon old and ruinous Buildings: in like manner this Passion chuses out of all the rest of Mankind the most absurd and ill-natur'd Spirits. We may see the Ivy flourishing and green upon a Tree that is withered and dry; and by so much the more old a Man grows, by so much does this Passion grow more vigorous and young; so that it becomes more strong in those whom Age or want of Wit render more feeble or stupid. Other Plants have their Roots only at the foot of them,

them, the Ivy has roots every where, and even more than Leaves; Jealousie also roots its self more every day, and renders it self more inseparable from the Soul than the Ivy is from the Trees or Walls that it grows to.

They are none but the indifferent sort of Wits that are capable of this Contagion; the excellent are above and the very small ones below it. These latter are ignorant of the occasions for it and observe them not, the former surmount and despise them. It is in this that Stupidity attains the same pitch with Wisdom, and the Rusticks are as happy as the Philosophers. On the other side, they that afflict themselves for a misfortune which has no remedy but Patience, make their error the entertainment of the World, and are Lunatick, having the Moon whole in their Heads, while they think they have the horned half of it on their Foreheads. This is not to have a great Spirit to incommode ones self without obliging any body, and to damn ones self in this World that we might be sure not to miss of it. If the distrust of the Jealous be known, it increases the evil instead of bringing a remedy to it; if it be not known, it is superfluous to them. And 'tis an evil which when it is hid, silence and modesty render it more insupportable.

I do not wonder at all if the Jealous are very meager, their Passion feeds its self only with Shadows and Phantasms. The good Wits knows how to restrain their Curiosity, while the indifferent ones give it an entire liberty, to learn that which it ought not to know; not minding that in the Trade of the World the most exact Persons have not always the best satisfaction in their Affairs. If we had well regulated our Opinions, we should have subjected many Enemies. Melancholy and Musing maintain Jealousie, divertisement and forgetfulness destroy it: the Spirit tires it self as well as the Eye when 'tis fastened too long to one Object. In such cases as this, we must gain our Victory as the *Parthians* did theirs, that is by flying; and must divert the thoughts rather than too obstinately fix them. It is an Enemy whose Weapons are poisoned, and to approach us is enough for it to conquer us. After that the memory has received it, the reason comes too late to make a resistance: It may be hindred from entring, but it never goes out till it has ruined them that entertain it.

Cydippus among the *Romans* having taken a great deal of Pleasure in seeing a Combat of Bulls, he mused so much upon it all night, that in the morning he arose with Horns upon his Forehead. This Spectacle had pleased him, it had entertain'd his phancy,
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and at last his Imagination did him this evil office. It is after this fashion that many disorder their own Heads, without considering that their restlessness or their curiosity is always hurtful to them. For if they learn that their suspicions were false, they would be obliged to repent of them; if they find them to be true, they become miserable by having been too curious. They that say the sin of the Angels was Jealousie or Envy, seem, in part, to justify those that entertain this Passion, in that the Angels were capable of this, with all their light, which far surpasses the darkness of our Minds. But we may also learn by this example, that it was this which made Hell, and which daily renders Men miserable in the midst of Pleasures, even to the making Lovers lose their Paradise, if so imaginary contentments can yield one.

There is not a Wickedness so black but this Passion renders us capable to commit it, while it gives address to the most Clownish, and debauches the Vertuous under pretence of having satisfaction for an Injury. *Circe* being Jealous of *Scylla*, and fearing that *Glaucus* was in love with her, poison'd the Waters where she was wont to bathe her self, that she might turn the Beauteous Nymph into a Deform'd Monster. Murder, Poison, and Magick are but Sports to it, and it has no other bounds in its Inventions and its Crimes than

than Impossibility. It is a strange thing that those Women who spend their time in Divertisements themselves, cannot forbear to be jealous of their Husbands, and violate the Law of Nature as well as the Law of God, in that they will not endure to receive the same usage that they give. They are very often Debauched themselves; for they practise what they fear others guilty of, and their fear arises from their experience. The jealous Minds never own their Error but when it is past remedy. All the World knew the suspicions that *Herod* had of *Mariamne*, and the occasion of them was nothing else but that she was beautiful; having no other ground to believe her guilty, but only that he thought her worthy to be sought after. But what Fury and what Rage was there in this! When he had put to death this Innocent Lady, he would call to her as if she were not dead, and thought to find her in his Palace who was convey'd to her Tomb: This Tyrant might well commit such a Crime every Month, since he could forget them so soon, and had a Memory as short as his Judgment. Jealousie does carry us away from our selves; we have some reason then to disown the effects of it when we are recover'd, and when we consider the Malice and Extravagance of it. We oftentimes, after his example, oblige the Persons whom we love to die with grief by our suspicions, and then afterwards we re-

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gret this unprofitably ; we give them Reputation by our Repentance, but cannot restore the Life which their Melancholy has taken away : we condemn our blindness too late to justify their Innocence. The reports of Slanderers render'd *Procris* jealous of her Husband *Cephalus* ; she imagined he had a Mistress whom he went to meet in the Woods, instead of going to hunt there: she hid herself behind a Thicket to hear his Discourse when he should rest himself in the shade, and to discover the Object of his Meditations : he heard the noise of her, and believing it was some wild Beast he drove an Arrow into her heart and kill'd her, crying out *Cephalus*. This word made him understand that he had taken his Wife for a Beast, and it may be he was not much deceived : It is want of Wit to give Credit so lightly to small appearances, and to find bad Interpretations for good things. An honest Liberty is of more value than such a Constraint ; Liberty extinguishes the Fire that Restraint kindles. When the occasions to transgress are common, they will be despised : but when they are scarce, they will be eagerly laid hold on out of fear that they will not return with so much advantage.

IN ALL CASES, how extream soever a Jealousie may be, I think the Example of *Vulcan* may serve for a remedy to it. When he was Jealous of *Mars* and *Venus* he laid Nets to catch them in the sight

of all the Gods; but what did he get at last by his Curiosity and Cunning, but only to be declar'd infamous with the more solemnity, and to be cast out of Heaven, and break a Leg with the fall?

Nevertheless that none may deceive themselves in this matter, I desire they would take notice of this Distinction; That Jealousie respects Love, Envy the goods of Fortune, and 'tis Emulation that follows Vertue. The goods of Fortune are too gross, those of Love are too slight for our Minds, there are only those of Vertue that can deserve to be the Object of it. It is only in the pursuit of this that Competitors can endure one another, as well as many may agree to serve themselves of the Light of the Sun or the Influence of the Stars.

Also we may see among the Ancients, that the three Graces hold each other by the Hand and are united in the Alliance of Vertue, while the Goddesses are at strife for the Honour of excelling in Beauty, and the Famous Trionvirate fell out about the Possession of the Universal Empire.

And if we may add for this purpose any thing of Christianity to our Morals, that we may find a remedy for the greatest Persecutions of Jealousie, let us observe the Example of the Blessed Virgin and her Husband Joseph; where we may find that the most Chast of all Women yet gave some Jealousie to

the most Honest and Sincere Man. There is in this sometimes more of Misfortune than of Malice ; and therefore those that are liable to be Jealous should like him despise the slight appearances of ground for it ; and those that are wrong'd by Jealousie should like her suffer patiently the suspicions of it. It would be no small Consolation to think, that after all the Proofs, and all the Witnesses that might constrain us to judge ill : it is better in this extremity to believe a Miracle than a Sin, and to own the Power of God than the weakness of a Creature.

Of Friendship, and the Love of Inclination, and that of Election.

SINCE there is no Pleasure in Life without Friendship ; and the greatest Prosperity is tedious, and the least Affliction without this is insupportable ; it is not fit I should forget this Divine Quality of Amity, wherein the Ladies have, at alltimes, greatly recommended themselves. It is not reasonable that I should pass by this lovely Vertue, to which they have even erected Altars among the most Barbarous Heathen Nations, and which exercises an Empire most absolute over the

the Hearts of Men, in all places where there is any Sense or Knowledge of it. There is then no need of long Proofs to make it appear, that Love and Amity are necessary to the World : It is of more importance to show how it is dangerous. It is more profitable to show the Use than the Worth of it. Most certainly if any know not how to distinguish well what is worthy of their Love, they must be very unhappy ; for the imprudent and ill-placed Affections ordinarily prove a cause of the greatest evils that afflict our Lives. The disposal of Love is truly a source of Misery if not well directed, as well as it is of Felicity if it be so. For this reason we ought to examine our Love and Amity from the very birth of it, since all the Passions and all the Motions of the Soul depend on this. For as heretofore among the *Romans* when they had chosen a *Dictator*, they did at the same time depose all those that had any other Office, to the end that a new Lord might be attended with new Officers ; so also when we change our Love all the other Passions change their nature ; they all follow this first mover. If we hope or if we fear still, yet it is not for the same end, as it is not for the same Object. And in truth, when I think with my self that this Passion not only gives motion to all the rest, but also that it constrains us to espouse the qualities of those whom we love ; and above all, that it never ends but as it

were with Life : I declare that it is in this more than in any other concern, that our choice is of great importance, and that we know not how to employ too much care and prudence to examine well whether that which at first we esteem worthy of our Love, does not indeed deserve our hatred and aversion. This choice is not less difficult than necessary. But since they commonly say that Love has two Eyes, that of Inclination, and that of Election ; I think that, to speak of this subject with some method, it will be convenient to shew with which of these it may see most clearly that which is Amiable.

AND TO BEGIN with the Love of Inclination which many esteem the best. What the Poets said of *Achilles* may give us a great light into it : For as we learn from Fables, that this great Captain had but one place in all his Body that was capable of receiving a Wound, and that every where besides neither Dart nor Arrow could injure him : In like manner it seems to me, that the only part in which our Soul is most sensible is that of Inclination ; and that they who have found out this fatal place, as *Paris* did the Heel of *Achilles*, need only to touch that that they may wound and conquer us. Without finding this, let any render the best services they can, they will all be unprofitable to them ; or if they succeed sometimes it is with great difficulty and hazard. One only look
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with Inclination has more effect than without this the devoirs of many Years can obtain. It is violent and yet constant ; though it is excited in a moment, yet it fails not to endure a long time. It sometimes finds in one instant its birth and its perfection. It was that which rendered *Dido* in Love with *Aeneas* from the very first time that she beheld him ; she begun to love as soon as she begun to know him : without taking any notice that this was a stranger whom a Tempest and not Love had cast upon the Coasts of *Carthage*. It is true that reason and consideration at first, as it was with this Queen, will endeavour sometimes to stifle those Sentiments that the Inclination gives birth to : But these are very uneffectual efforts, and we with difficulty resist the love that pleases : Reason it self takes its part, and becomes as complaisant as was the Sister of that Princess ; even to the devising and trying means to succeed in our desires. Inclination has no less of Skill and Cunning than of Courage. It can Enchant and Deceive even an *Argus* with his hundred Eyes. It can give Wings to convey us from a Labyrinth. There is nothing that it will not endure, that it will not undertake. And if it be said we may see some that can surmount this, and make themselves Masters of their Inclination, it must in truth be acknowledged that this is very rare ; it must

rather be believ'd that such were never seiz'd with this Malady, than that they are cured of it. Whatever any feign, all that which proceeds from our selves is very agreeable to us; we yield our selves to be carried easily away with the Stream of it; we can refuse it nothing: and when this *Eve* presents us with even a forbidden Apple, yet to comply with her, we forsake all our Interests. Neither should any wonder at this, since she was taken from our own Side, and is even a part of our selves. Though she sometimes may seem to us but evil; yet our Reason does not domineer over her but with regret. When we go about to combat this, we resemble those Fathers that are constrained to make War with their own Children, and who have as much fear even to gain the Victory as to lose it. But in truth, what ground is there that we should be willing to hinder the effects of our Inclination, when they are so sweet and so natural? What reason is there why this should be idly barren, and that so pleasant a cause should produce nothing? Can there be a better Amity or Love than that which comes from thence? Can there be a more faithful or more constant one? It is as pleasing as it is strong; it has no less sweetness than duration. We take no more pains to love an Object that Inclination carries us to, than a Stone does to fall towards its center, or the Fire to mount upwards towards its Sphere.

Sphere. If the Elements are neither heavy nor light in their natural places, and there is need of violence to draw them from thence; so neither can we divert our selves but with pain and trouble from the Object that we love out of Inclination. It is here that our affection finds its repose, and its most pure delights. There is some reason to say, That the Love which proceeds from Consideration does resemble the Fire that we have here below, which has always a need of nourishment, and which goes out if it be not always affixed to some combustible Matter; but on the other side, the love of Inclination is like that above in the Sun, its proper Element, which endures always equally, and maintains its self. This is the most natural as it is also the most noble. This Love is not mercenary at all, it does not nourish it self by any shameful pretentions; it proposes to it self no other end but only Love. I do not wonder at all if the Love of Consideration endures but a little while, and if it is stronger while it hopes, than when it is in possession; since it fastens upon us by Interest, and has no other bond but that of Pleasure or Profit. It holds us but by rotten Cords, which need but a little misfortune or sickness to break them. And if we are to judge that Amity the best which is able to endure the longest, we ought to account that of Inclination the most excellent, which as it is the most pure is also
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the most constant and lasting. There are some nevertheless who think it enough to disparage this to say, That it proceeds from the Love of our selves; but it seems to me that this Argument makes much for its Commendation, since one would conclude from thence, That 'tis almost as impossible to separate us from that we love with Inclination, as to separate us from our selves: and at least, that it will continue a long time if it comes from such a source. And if it be said, That we may also judge hereon, that this Love is blind as that commonly is which we bear to our selves: In truth I must return, That I am not able to see how this Opinion can maintain itself; I cannot comprehend why so many will have it, that Inclination is blind: We believe it has not Eyes because we do not see them; and if sometimes we cannot discover the causes of it, we chuse rather to say it has none, than to own that they are unknown to us. It is true, we cannot so well judge of the resemblance of Humours as of that of Faces. But nevertheless, if any would give themselves the trouble to search well into the Original of our Inclination, they would often find it: If they would give themselves leisure to Philosophise a little upon the Perfections of the Object that pleases us, they would infallibly find out wherein it is amiable.

It is from this Inclination it comes to pass many times, that of many who look upon a beautiful Face, there shall not be, it may be, more than one of them that has any lively feeling of its Charms: and those that deserve best find oftentimes more admirers than Servants: We do not love all that we commend: the Will does not always take the part of Reason: and we give sometimes our Approbation to a thing when we deny our Love to it. Many may have the same judgment, but it is not so easie that they should have the same Inclination: and though I grant that several Persons may love the same thing, yet this seldom comes to pass by the same Reason. As we have not an Appetite for all sorts of Meats, not even those that we may judge to be good: so we cannot have Inclination for all sorts of Persons, not even for those sometimes whom we judge to have a great deal of Merit. As there are divers relishes in the sense, so there are different Inclinations in the Soul.

But why should we not follow Inclination in Love, when we follow it almost in all other things? In the chusing an Office, in the learning of a Trade, or in the studying of a Science, we have regard to the Humour and Temperament. Why then may we not do this as much in our love which is the most Important thing in the World? And in truth, if we examine our Nature and Complexion
before

before we addict our selves to Learning or any other Exercise? Why shall we not also seek for a Disposition to love as well as to study; since there is nothing more true than that as we cannot succeed in the Arts in despite of our Nature; so neither can we any better succeed in an Amity when it is against our Inclination. It must be acknowledg'd, that as the same Earth is not proper for all sorts of Seeds; so the same Heart is not capable of all sorts of Affections. It ought not to be a Wonder if we have Inclination for one thing and not for another, any more than to see the Load-stone draw the Iron rather than Copper or Lead. And if we have a Love that is a little contrary to our humour, how do we entertain an eternal Sedition within our selves? We cannot be happy but by halves; our Inclination is upon the rack while our Reason is satisfied. It is true that is said of Love, that without Inclination it cannot long subsist: Without this an Amity has not an entire Satisfaction, nor even Confirmation. It is a Building without Foundation which needs but a Touch or Blast to throw it down. But to finish this Argument with the strongest Proof of all. Since Love ceases to live when it ceases to reign, and that it cannot divide its Power without losing it: That we may sufficiently prove the Love of Inclination to be the most Sovereign and the most Legitimate, it is enough to show that it is
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the most single, and that it will never permit that we should love more than one thing. As we can have but one Sympathy, we cannot love perfectly more than one Object. On the contrary, as we can seek our Interest in several Persons, when we find it not in one alone ; so this Love of Consideration may be divided ; it may seek what is profitable in one, and what is agreeable and pleasing in another. After all, if Consideration and Inclination were to dispute before a Wise Judge, that he might determine to which of the two Love does most lawfully belong, as heretofore the two Mothers pleaded before *Solomon* for the living Child, Inclination would at length have the advantage : He would give Love to that, since it can endure no Division of it, as the other can, and because it will possess it or lose it entirely.

AFTER WE have seen the Reasons which are given to prove that Inclination is the more strong in Amity ; it is time to examine those which may be brought to show that Election is the more assured and safe in such an important Concern. It shall then suffice, at the first, to make it appear how much Inclination is dangerous, to shew how blind it is. For as the Dawn precedes the rising of the Sun ; so Knowledge ought to go before Love ; and however Sympathy does act without Choice and Light, yet that which it does in a Moment, causes oftentimes the repentance of the whole Life. Election

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is not so forward nor ready, 'tis true, and also it is not so unfortunate. And I think *Zenxis* return'd a very prudent Answer to those that reproach'd him, for that he was long in finishing his Pieces: I, says he, am a long time in drawing a Picture, because what I draw is to endure a long time. One may say for a firm Affection that which he said for an excellent Picture: It is necessary that a long Experience should precede a true Amity, for fear lest a long Regret should follow an Election too lightly made. This of Sympathy is an Agreement very suddenly made; it often obliges it self without knowing to what Conditions; and commonly signs without having look'd upon the Articles. The Example of *Dido* alone sufficiently shews the tragick Effects of this Lightness: The Poet had reason to say that her Love was blind, and that it consisted of a Fire that had more heat than brightness. And in truth I find in this Fable, the Infelicity as well as the Blindness of this Love. If *Dido* had an Inclination, *Aeneas* had none at all; as she was imprudent, he was ungrateful. History and Experience afford us Examples enough of this sort; and when I make use of Fable I do this for Ornament to my Discourse, not to give it greater Strength. But to say truth; is not this a very weak Reason to perswade a Woman to love me, to say that I have a great Inclination for her? The same Argument I
bring

bring to perswade Love, may serve her for the refusal of giving it. If I say I follow my Inclination in loving such a Person, may not she say she follows hers in not loving me? Is not her Aversion as well founded as my Sympathy? If I wish that she would renounce her Humour to satisfy mine; has not she right to pretend to the same advantage over me? In truth, I extremely love what the Poets say of this matter. They feign that *Cupid* has two sorts of Arrows; the one of Gold, the other of Lead; the former gives Love, the latter Hatred: With the one he inflam'd *Apollo*, with the other he chill'd *Daphne*. Was not the Flight of this Shepherdess altogether as just as the Pursuit of the God? If he sought her because of an Inclination to her; she shunn'd him because she had an Aversion to him.

Besides, what Assurance have we, that any have an Inclination for us; what Marks that are sufficiently certain can any give whereby to know it? It is true, that we may well perceive our own; but whereby can we infallibly observe that of others? This can only, if at all, be done by the means of Reason, which ought to examine, whether that which we take at first for true, be not an Illusion or Fiction. And to speak rationally of this thing, when the Inclination surprises, as sometimes it does, our Reason, so as to make us too easily fall in love with an Object.

Reason

Reason then is found like a Servant interest-
ed or corrupted that will engage her Mi-
stres to her Disadvantage: The Senses
herein would often debauch the Spirit; they
are Servants that are traitorous or ignorant,
and bring false reports to their Master. Is
it not then a great deal better that we love
for the amiable Qualities that we see, than for
an Inclination that is hidden from us? Why
should we entertain a Love for which we
know neither Cause nor good Reason? This
is, in truth, to love by chance; here is no-
thing but Uncertainty. There can never be
an intire Satisfaction in our Love, while we
shall be in pain to know whether the Sym-
pathy be equal on both sides. We perceive
a Wound, without knowing the Hand that
struck, and are enslav'd by invisible Chains. And
I assure my self that if we would be curious
to examine well that which has arrested us,
we should soon acknowledge our Errour and
Imprudence. If we did but light up a Lamp
as *Psyche* did, perhaps we should find, with
her, that this Love is but a Child, who fears
to be seen, lest we should know and despise
his Weakness. It is a great unhappiness
that we have some Difficulty to undeceive
our selves. Though the Sentiments which are
most natural are not the most reasonable,
yet as the Earth cherishes best those Weeds
that it brings forth of it self, more than the
Plants that the Gardener sows in it: So we
seem

seem to entertain more carefully the Affections that come from our natural Corruption, than those that proceed from our Reason. Nevertheless we ought to consider that as the Physician corrects the Appetite to make it relish what is wholesome nourishment: So we ought also, if we will be wise, to regulate our minds that we may direct our Affections to right Objects. We must of necessity treat our selves like sick Persons in this case; there is nothing we ought so much to forbid our selves as that which pleases us most; our Inclination is no less deprav'd than their Taste; it proceeds from a poison'd Spring, it comes not from Nature sound and well; but from that which is corrupted. I approve mightily the Opinion of them who compare the Amity of Election to the Sun, and the Love of Inclination to the Moon; for the former is always equal, and the latter is commonly unconstant, full of Error and of Spots. The Moon of her self has no Brightness; Inclination alone has no Conduct. It has need to borrow that from Reason. And above all, after the same manner as the Moon appearing sometimes with the Sun, does not make the Day for all that, nor contribute any assistance towards the Enlightening of the World; so when by good Fortune the Love of Inclination meets with that of Election, it ought not to govern us, or make it self our Master; but on the contrary, it ought

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to borrow all it's Light and Direction from the other. But to improve this Comparison a little further, I could wish to this purpose, that the Ladies would imitate Her whom the Holy Spirit describes in sacred Writ, as having the Moon under her Feet, and being all over environ'd, and as it were cloathed with the Sun. I mean, that they ought not utterly to throw away Inclination, but to conquer and moderate it: that there should be in Love a little of Humour, and a great deal of Prudence: That Amity has no need of Inclination, but in its Birth; but has need of Consideration as long as it endures. If it be necessary that the one be the Mother of it, it is so too, that the other be the Nurse and Mistress. And in truth, Inclination is like an imprudent Mother, who loves her Children too well: They must be wrested from her Bosom as soon as they are brought forth, for fear that in Carelling and Embracing she should stifle them.

After all, this Inclination is nothing else for the most part but a Phantasm; the most learned find it difficult to express the Cause or the Nature of it. It is so occult and hidden, that many not being able to comprehend the Love that it gives Birth to, they say, it is they know not what, which forms it self they know not how; and which conquers by they know not what sort of Charms. There are some that teach, upon the Foundations

dations of *Plato's* Philosophy, That Inclination comes from Remembrance, and that our Souls, having view'd each other in another World before, it seems that this is not the beginning of a Love, but the continuance of it only. That this is not properly the Birth of an Affection but the awakening of it. In-
 somuch that, according to their Opinion, our Souls call to mind their former Alliance; no otherwise than as two persons that have mutually lov'd heretofore; when they see each other again after a long Separation, they are surprized at first sight; while the Imagination and Memory are at labour to discover and recollect those that touch them. These are some others that attribute an Inclination to the Stars; and who will have it, that the same Cause which produces Flowers in the Bosom of the Earth, produces also the Sympathy that is in our Souls. Some again ascribe it to the four Qualities that they fassie are mingled in us; namely, Heat and Cold, Dryness and Moisture. And others make short Work of it, and ascribe it to Destiny. But that I may not trouble my self or the Reader with the Opinions of all those that deceive themselves, and who seek the Original of the Inclination there where it is not; it seems to me (that we may philosophize rightly) to proceed only from the Love of our selves. We love all that which resembles us, even to our Pictures; we cherish our Image in all

things where we see it. We love all that which comes from us : Fathers, for these reasons, love their Children ; Painters their Draughts ; Artificers their Work. It is from hence, that we may learn the great danger there is where the Love of Inclination engages us ; for since we very often love our selves on that side where we are most Imperfect, and we embrace even our very shadow like *Narcissus* : It follows from thence, that we are in danger to love the Imperfections of others if it happens that they resemble our own. If the love of our selves be blind, that of Inclination is so likewise ; this is an Effect that must carry the resemblance of its Cause.

But if this Love of Inclination were not so dangerous, and so full of darkness ; what need is there of this Sympathy, or natural Conformity ? And why may not Love place it there where it was not ? Love as well as Death equals all things, and makes a likeness where it does not find it. In loving (as well as dying, both Kings and Shepherds find themselves at the same point. Herein they are both Men equal, in respect of Affection and of Weakness. Love is like a Fire which can kindle another any where : It does not only transmit it self into the subject it burns, but also has power to dispose that to receive it : It removes the qualities contrary to its own, to put in others : It drives the Enemy from the place

place it lays Siege to, before it does render it self Master of it. And to say the truth, as there are hidden Forms in the Bosom of Matter which natural Agents are able to excite and produce; so there are hidden Inclinations in our Souls, which Conversation and Familiarity may give birth to. There needs no more but to seek well after them, and if we find them not at first, yet a little time usually produces them. How often do we see some Persons that distast us at the first, and who nevertheless, after a little Conversation, do highly please us? And others again who ravish us at the first sight, and afterwards displease us as much? Love may succeed to Aversion, as well as Aversion to Love. Experience sufficiently shows this; and as those Trees that are of different kinds being well grafted, do not fail to bring forth Fruit; so the Amity that is formed between two Persons of different Humours may not fail to succeed well. *Plato* had some reason to say, That Love is a Teacher of Mankind; for as much as an Affection may breed as well in an inequality of Humours as a harmony may be made up of unequal Voices. And indeed what sort of Conformity can we find between the young and the old, who yet nevertheless do often mutually Love and Care for each other? What proportion or likeness is there between the Loadstone and the Iron? If the one drew the other out of Sympathy and Resemblance,

would not Iron be rather attracted by Iron than by the Stone, to which it has a great deal less likeness?

But to the end that we may the better see how shameful and unjust this Love of Inclination is, it is enough to consider that they who love us only out of Inclination, do affront us: they do not love us at all for any Merit in us, since very often they love before they know us, and become amorous before they can well know whether we are amiable or not. This is an effect of their Temper rather than Choice, and in my Opinion we have no great Obligation to them for the doing that which they cannot hinder.

HAVING thus shown what there is of Good or of Evil in these two sorts of Amities, it will be very easie to observe what will be the best Use of them. It is not necessary to divide, but only to regulate them. It is true that these are to our Minds, like the two fixed Poles to the Heavens on which they turn: these are the Poles of our Thoughts and Actions. And as the one Pole of the Heavens is under our Feet while the other is elevated above our Heads; so it seems fit that we have less regard to Inclination than to Election; and this latter ought to serve us for a Star to guide our Love and Friendship by. They say the Great Alexander had two Favourites whom he obliged after a very different

different fashion; He lov'd *Ephesion* tenderly as the Companion of his Pleasures, and *Craterus* strongly for the government of his Estate and Affairs: As Emperour he esteem'd the one, as *Alexander* he lov'd the other. It is necessary to join these two sorts of Love together to make a perfect one, lest Love, being without Inclination, be constrain'd, or being without Election it be too Imprudent. If there be no Consideration, Love is without Conduct: If there be no Sympathy in it, 'tis without much Pleasure and Sweetness. In truth it seems as if these two Loves are in one Soul after the same manner that those two Twins, of whom the Holy Scripture speaks, were in the Womb of their Mother. These are two Brothers of which the one is foremost in the Order of Nature, but nevertheless he must not have the advantage of this. The one is the more violent and impetuous, the other is the more gentle and prudent. And it is the unhappiness of our Minds, as it was of their dying Father, to encline more to the side of that love which is the more natural, and which proceeds from Sympathy. But as the Mother of *Jacob* gave him means to supplant his Brother, it ought also to be, that reason should direct us how to regulate Inclination, to the end that Election may be the Mistress of it.

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After all, if any should demand of me the Rules that are most necessary to be observed in our Amity ; as well for the satisfaction of the Conscience as of the Mind ; in my Opinion there is no better than this ; To believe that our Affection is unjust whenever it is contrary to that we owe to God. As the Ark was between the Cherubims, so 'tis necessary that God be present between two Hearts that mutually love : This ought to be the Knot of our Loves, that we may render them strong and reasonable. And to say, as that Reverend Bishop who has writ so Divinely on the Love of God ; Love is the more commendable on Earth, by so much as it is the more like that which is between the Wise and Pure Inhabitants of Heaven.

Of the Complaisant, or Pleasing Humour.

IT IS TRUE that there is nothing of more importance than to know the Art to Please, and to make ones self beloved in all Companies: As we have all an Inclination towards Society, we ought to enquire after the means to succeed well in it, and to gain

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gain the Affection and Esteem of those we meet, when we are in Conversation or in Business. It is true, that among all the Qualities necessary to this, there is not one that seems more requisite than Complaisance or Courteousness, since without that, all the other are without Gracefulness and are as it were dead. But it is also very certain, that the Use of this is very difficult: Most easily does this offend either in Excess or Defect. If it be not attended with a great deal of Judgment and Discretion, then the Ladies that are too Complaisant pass for Loose or Affected: and if they are not enough so, they shall be thought to be Disdainful or Uncivil: There is not less danger in receiving this, than in giving it. Those Ladies that *render* too much Complaisance, are liable to be troublesome, those that *receive* too much are in danger to be seduced. There are those that will mingle Flattery with Complaisance, to bring them into Error; as Wine is mingled with Poison to draw down the deadly Draught. There is therefore danger lest many should take the Poison for Food, and lest they drink the Flattery while they think themselves receiving only a simple Complaisance. Commonly the one of these is so strictly join'd to the other, that there is need of a great deal of Prudence to be able to separate them. And that we may the better succeed in this, it seems to me convenient to examine, in the first

first place, what there is of Good or of Evil in the Complaisant Humour, to the end we may learn, with the better method and the greater facility, wherein the Use of this is allow'd or forbidden to us.

AS THE Complaisance which I must condemn is nothing else but the Art to deceive pleasantly, it must be acknowledg'd, that the most pernicious of its Effects are, that it makes an appearance pass for truth, and a feigned Friendship for a true one. Those Spirits that are most dissembled, constrain themselves to appear Genuine and Sincere, to the end they may gain the Credit of Confidants and Friends: But it is herein, that their Artifice is discovered; and it comes to be known that they have not that Freedom and Ingenuity they pretend to, in that they over-act their Pretences to it. Though *Patroclus* made use of all the Armour of *Achilles*, and some of his Weapons, yet he would not venture to use his Javeline, because this was of such a sort as that *Achilles* alone was well able to manage it. In like manner, though a dissembled Person does take all the appearances of one that is Vertuous, yet she should not dare to meddle with the pretence to Freeness or Ingenuousness of Temper: This is a quality that cannot possibly sit well upon her, she cannot counterfeit Plainness without betraying that she wants it. As the *Camelions*

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we take all sorts of Colours from the things they lie upon excepting only the white ; so these disguised Souls will take all sorts of shapes, will appear under all forms of Countenance : but after all their Artifice, it will be always observ'd, That it is impossible to serve themselves well of a pretence to Freedom and Candour. As upon painted Faces we may commonly see both the Paint and the Ugliness too ; so we may see at the same time upon the looks that are too Complaisant the plain traces of Dissimulation and Knavery. The Ladies have but too much experience of this ; as their Good-nature renders them credulous, so it does as often make them miserable.

What a deal of difficulty is there in Complaisance ! How much mischief does this carry in it against others ! There is no Humour so wicked and ill, with which this evil Complaisance will not testifie a Sympathy. They weep with the Unfortunate, they talk ill with the Slanderers, they laugh with them that are pleased, and rave with the Melancholy. They know how to vilifie Vertue, and to palliate Vice ; they have Ointments for all sorts of Wounds, and Paint for all sorts of Faces. To the end they may surprize and impose upon weak Minds, they will make show sometimes of reprov'g severely, but their Censure is nothing but Illusion, their Counsels have no Effect, as they have nothing of Sincerity or Truth :

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Truth: To speak of them as they deserve we may say, they resemble much the *Hercules* upon a Theatre, who holds in his Hand a mighty Club, but it is Hollow; It is made but of Past-board and painted Cloth, and may strike a Man without making a Wound, and almost without making it self felt.

Certainly if the Holy Scripture calls the Complaisant Preachers by the name of *Adulterers*, we may say the same of seeming and disguised Friends, who do not speak so as to be useful to us, but only that they may be agreeable: who do not talk to do us a pleasure but to receive one from us.

Let a Man suffer himself to be enchanted as much as he will with the Complaisance of another, and rely upon it, and appear to do so, yet he shall commonly find the Promises false, and the appearances deceitful: Those of this sort who make show of an Affection for all the World, have indeed none for any body. As we see nothing upon the Sepulchers of the greatest Princes, but only Names and meer Titles of their Grandure: so likewise the Visages of these Persons carry as it were only the empty Names of Friends. And as there is nothing to be found within those Gilded Tombs, but only Dust or Rottenness, so there is nothing but Treachery and Inconstancy under so Complaisant a Mien. Let us elsewhere seek for truth and not please our selves with the embracing of a Phan-

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2 Phantasm. This sort of wits are always somewhat selfish in their Designs, they constantly follow Fortune, and turn about with the Motion of her Wheel. When *Helio-gabalus* commanded these fawning Flatterers to be tied to a Wheel and thrown into the Water, he seemed to have a very right Opinion of them, and to have condemned them to a very suitable punishment ; in making them to be cast into an Element of which they themselves have the pliability, and in tying them to a Wheel of which they have the Inconstancy. It would be no wrong to them to compare them to the poor baffled *Ixion*, who believe and rely upon these Comple-menters ; inasmuch as they experience that after all their Promises, if they come to the proof of them, they can find no effect in them, they embrace in them but meer shadows. To embrace a Complaisant Person, is to embrace a Cloud instead of a *Juno*.

HAVING thus taken Notice of a principal Effect of this Humour, let us now observe one of the principal Marks of it. The Complaisant aim at nothing but Ostentation, and Show : And as when we see the most Paint upon a Face, we believe most largely of the Defects of it, judging the height of the Malady by the Quantity of the Physick : In like manner, the more Study and Endeavour, and the more Constraint we perceive in a Person's Actions and Demeanour, we may very well con-

conclude we shall find in the same Proportion, that their Designs are wicked; and that the greatest Wickedness often seeks the fairest Mask for it's Disguise. A Flatterer will make more Offers than a Friend; and the false Amity often glitters more than the true. The Reason of this is not at all difficult to find. It is because Art is more prodigal than Nature, and Fiction than Truth. Fiction willingly produces nothing but Appearances; and Truth lays hold of nothing but Substance. Men, as well as Trees, commonly bring forth more Leaves than Fruit, and have a great deal more of Show than Effect. The Art of Limning and that of Complementing do not much differ from each other; both the one and the other employ themselves only about Colours, and belabour nothing but Surfaces. I do not at all think it strange to see the complaisant Persons prodigal of Complements; a Man will be more liberal of Counters than of Angels; and it costs a great deal less to gild the Statues which are made of Lead or Wood, than to make them of solid Gold. The most beautiful Roses have not the better Smell, they that have so much of Colour have the less of Scent. Nature herself divides her gifts, and, as if she were covetous or poor and feeble, she seems to find a Difficulty in making the same thing very beautiful and very good. We may say as much as this concerning the Truth and the Ap-

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Appearance of Friendship: It is often found that the one is separated from the other, and known that they who show so much Affection upon the Forehead, have sometimes none in the Soul. To speak the truth, they are like those Cushions we lean upon, that are on the out-side some costly Stuff, perhaps, but have nothing within them but only Chaff or Flocks. These are Bats that fly not but in the Twilight, that love neither the Day nor the Night; but a third Season composed of both. They are Peacocks which carry very lovely Feathers, but have the Feet of a Thief, the Head of a Serpent, and the Yellings of the Devils. They are Reeds that comply with every Wind, and accomodate themselves to every Humour, but they grow in the Mud, they are weak and hollow; they break under the Hand that leans upon them, and wound it too.

COMPLAISANCE is not only Excessive, but also Defective too, and in both Cases Degenerates into Flattery. It is Excessive in praising, and Defective in reproof; it speaks either too much or too little; it equally abuses both Discourse and Silence. It is like a Perspective that shows a thing great or little; and sets it as at a distance, or very near, as one will. It ascribes a great deal to the least Vertues; it takes much away from the greatest Crimes; it laughs and it weeps when it pleases; and *Aristotle* says, it is no less

less excessive in Pretences to pity than to Love. There is no sort of Part but it can act: Now it shall be defending Vice; afterwards it shall be accusing Vertue. One while it gives beautiful Names to things that are most ugly, calling Rashness Courage; Covetousness Thrift and good Huswifry; Impudence a good Humour; and then turning up the reverse of the Medal, it will give the most infamous Titles to that which is highly commendable; calling Eloquence Babling; Modesty Foolishness; and an ingenuous Freedom, Insolence.

It is after this manner that it abuses both Reproofs and Praises, and makes the Laws either severe or favourable as it will. It throws Oil into Fire, it foment and inflames yet more the most debauched Inclinations; it encourages to the committing of evil, those that as yet boggle a little at it; it lets loose the Reins to the most wild Desires, when a just Fear had restrain'd them. It speaks to us as the accursed *Julia* to her Son *Bassianus*: *You can do whatever you will.* This young Emperour being become most monstrously in love with his own Mother, when at a certain time he saw her with her Neck and Breasts uncover'd, and sigh'd in her hearing, without daring to tell the Cause; the Motions of his lascivious Love not having yet entirely stifled those of his Respect and Fear. This complaisant Courtisan took away from him all Apprehension;

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she hardned him in his Passion instead of re-
proving him: She was not asham'd to have
her own Son her Gallant; and to be Mother
and Mistriss to the same Person.

What is there so horrid and impious, but
Complaisance can advise to it? It can dis-
spence with any thing; there are no Passions
so extravagant, but this can breed them in
the Soul, or maintain them there. When
the vile *Myrrha* fell in love with her own Fa-
ther, she found a Compliance in her Nurse,
who afforded her Means to succeed in her in-
famous Design, instead of diverting her from
it. When *Dido* was passionately in love with
a Stranger, her Sister, too complaisant in the
Case, added to the Flames, instead of striving
to quench them. Complaisance approves all
that which we will, and takes but little care
to perswade, tho' without Eloquence; since
it advises only to that which pleases. The
Ills that Concupiscence causes only to bud in
us, Complaisance makes them increase and
bring forth Fruit. If Concupiscence be the
Mother of Wickedness, this is the Nurse of
it; it finishes and exalts that which the other
left but low and beginning.

It finds Excuses for every thing: It said to
the Wretch *Bassianus*, when he was in love
with his Mother; that the Will of Kings
ought to be their only Rule: And they being
above all others, there is no reason they
should be depriv'd of the Pleasures they desire,

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by submitting themselves to the forbiddings of another Man. This said to *Myrrha*, that the Gods themselves had no Regard to Nearness of Blood; that *Juno* was the Sister, and Wife of *Jupiter*; and that the Motions of Love do not at all oppose those of Nature. It told *Dido*, that the Dead do not mind at all what the Living do; that there is no Fidelity due to him that is not any longer; and that *Sichæus* was not jealous in his Tomb of that which *Aeneas* might do at *Carthage*. This has in it a readiness to undertake the most horrid Enterprises; this was the Sister of *Dido* that corrupted her; this was the Nurse of *Myrrha*, that led her to the fatal Precipice; this was the Mother of *Bassianus*, that debauch'd her own Son. It encourages those Women that hesitate and tremble; it teaches those that are ignorant; it hardens those that are scrupulous, and fortifies them that are weak.

It is for this Reason, that Complaisance is so well receiv'd when any have ill Designs; because, instead of contradicting or reproving these, it gives the Means to carry them on and accomplish them. It is from hence that the terrible Guards about the Persons of Kings cannot hinder this from entering into Palaces: It is for this that it is every where receiv'd with such a gracious Countenance, and especially in Courts; where there must be nothing used but supple Cringing, and where Licentious-

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ness will not be reprov'd. It is lastly for this Reason that the Amorous and the Courtiers strive to keep the Fair, and the Princes in Error, to the end they may maintain themselves in their Favour. Let us not dissemble in this matter, and while we are speaking of this base and cowardly Complaisance, let us not render our selves guilty of the Crime we condemn. The Complaisant, round about a Man that is in favour, are as Shadows about a Body in the Sun-shine. If one removes himself, they are stirr'd with the same Motion; if one sweats, they wipe their Faces; if one be a cold, their Faces are frozen; if we speak, these are but Echo's to repeat our Words. They are Shadows which have no Solidity, and fly from us when we think to lay hold on them; Voices without a Soul, which Interest, and not Truth, drives from the Breasts of Flatterers. How unprofitable to us is such a Complaisance? Have we any Assistance from a Shadow that follows us? Have we any Consolation from an Echo that pities us? But alas, how dangerous is this Complaisance! If you speak Blasphemies, this Echo will answer them; run to any manner of Wickedness, this Shadow will follow you. This Echo repeats the Speeches of the Impious as well as of the Just; and this Shadow follows the Bodies that are Sick as well as those that are sound. Unhappy Compassion! that knows very well how to destroy us in a

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good Fortune, but knows not how to comfort us as it ought under a bad one.

Deceitful Complaisance that stays with us but only while our gaudy Days last, and flies away like the Birds that change their Country when the Winter approaches. May we not after all this say, That Prosperity as well as Adversity, has but few true Friends; since as the one wants them that should comfort it, the other is no less in want of those that should admonish. As the Miserable have none to show them some grounds of Hope; so they that are Happy, are no less destitute of such as should warn them to fear. If Compassion be dumb in the presence of the Afflicted; Complaisance is so in the presence of the Vicious; the one is careful, not to keep at too great distance from a good Fortune; the other sometimes fears to approach an evil one. See here that Complaisance is the Poison of the Great, the Enchantment of the Court, the Enemy of Truth, and Mother of all Vice.

AND NEVERTHELESS, how much Mischief soever it does, we have no small Difficulty to defend our selves from it; it is an agreeable Murderer, the Wounds of it please us, and when it kills we cannot tell how to complain. I grant there are some that have Remedies, as well as *Ulysses*, against this fatal *Siren*, who smiles to make others weep; and wracks those Vessels that

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she has allur'd to her by her Songs; and who appears beautiful, but is indeed a Monster. Certainly if there be some that are Enemies to Complaisance, there are a great many more that suffer themselves to be enchanted with it. If there are some few that resemble *Theodosius* in this, that they are invincible to their Commendations; and that they chuse rather to endure Slander than Flattery: There are many more like *Antipater*, who are willing to dissemble their Imperfections, and will be painted with but half a Face if they want an Eye. There are more that suffer themselves to be catch'd with the Charms of it, than there are, that defend themselves from them. Complaisance is an Enemy that is resisted only by flying from it; it has poison'd Weapons; it needs but to touch that it may Wound, and to come near, that it may conquer us. It has Charms that are of great value, even to the most grave and serious. We cannot repulse them without Regret; we shun it only that it may seek us, and if we refuse it Entrance, 'tis only in jest and pretence; and as to a Mistress, against whom her Lover shuts the Door, only that she may thrust it open. As soon as this has gain'd the Ear it wins the Heart, and to defend our selves from it, we must be either very wise or very insensible. Especially the more it pleases, the more it hurts us; it is by so much the more dangerous, by

how much it is agreeable, It was for this Reason that *Artemidorus* said to his Friends, That there was danger of seeing a Flatterer even in his sleep, and that there can be no safety even with his Shadow or Picture. You may judge from hence of the Malice of this Enemy, since his very Picture is mischievous and deserving our Caution. This is not but too true at this time. We live in an Age wherein Complaisance is more in Vogue, and has more of force than ever. We are in a time when they who know not how to Flatter are accounted Clownish; and those who will not be flattered are esteem'd Dull. At this day they who have not the Art of Flattery know not how to Please. In the present Age as well as in that of *Saint Jerom* they take Flattery for an effect of Humility, or Good-Will; insomuch that they who abandon this shameful Trade, are held for Envious Persons or Proud.

BUT certainly if we examine well those whom Flattery corrupts, we shall commonly find that it has no power at all but upon the smallest Wits. The Pyramids of *Egypt* are said to cast no shadow, notwithstanding that they are very high; and the good Wits will not suffer about them this Complaisance or Flattery. They are no more dazzled with the Rays of Truth than the Eagles are with those of the Sun. *Antisthenes* his Comparison seems to me most admirable, when he said that
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the Complaisant Persons resemble Courtisans in that they desire all things in their Servants excepting Reason and Prudence. These are things greatly wanting in those who love to Complement, those that have good Judgment abhor such cringing ; and the excellent Wits had rather be troublesome than dissembled ; and much rather may I say, they had rather be troubled than flattered. Those that are wise are neither willing to be deceiv'd, nor desirous to deceive ; they are not willing their Judgment should commit an Error any more than their Will. If we do not see the Artifice of the Complaisant it is our Ignorance ; if we do discover this and yet endure it, 'tis an intolerable Ambition. This compliance is proper only to the looser Souls, and freedom is natural to the generous. If the Hypocrite is thought the most guilty of all Sinners, the Flatterer may be deem'd the most pernicious of all Enemies ; for as the former would impose upon the Eyes of the All-knowing God ; so the latter would also abuse the Eyes of them that are Wise. And as God abhors a false Devotion, so a wise Man ought to detest a false Amity.

BUT IF this Complaisance were not dangerous, yet it is infamous, both in those that receive, and in those that practise it. It is a sign of weakness of Spirit to let it corrupt us ; and the Ladies that have a good Judgment cannot be pleased with this fashi-

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onable trick, of finding Vices and Vertues where ever one will.

Aristippus said, That the only fruit he had received from his Philosophy was to speak plainly to all the World, and to tell freely his Thoughts of things. The good Minds should have no other aim but this, nor any other sense of things but what they declare; though the Vulgar may perhaps endeavour only to conceal what they think. I esteem very much that other Philosophy which taught the Disciples of it this one thing as conducing enough to a good Life alone, which was, That they should always observe the Sun, to the end they might thereby learn, that, as that Planet scatters even the smallest Mists, so a good Conscience will dissipate all manner of disguise and constraint. All this Artifice is a sign either of Wickedness or Cowardise, and of a Spirit very feeble or very ill disposed. As Prudence and Courage are inseparable, so Policy and Weakness are always together. Reeds yield more to the Winds than Oaks do; and Foxes are more crafty than Lions, the fearful than the generous, and the little Spirits than great ones. The best and wisest Minds ordinarily hate tricks and cheating, and if at any time they make use of Artifice 'tis only as a counter-poison; it is never to do evil but only to avoid it, 'tis not to assault any others, but only to defend themselves. It is one of the most noble effects of Magnanimity

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to love and to hate only openly. Besides, those that are wise must be always equal, but the Complaisant are under a necessity of changing every moment; there is nothing certain or steady in their humour, any more than in their looks, because that as well as the other depends upon the humour of the Person they would please. They are forced sometimes to condemn in the same hour that which they have before commended, or to extol to the Skies the same thing which they had before damned to the bottomless Pit. Complaisance then has commonly attending upon it these two shameful qualities, Cowardise, and Inequality or Unconstancy.

I speak nothing in all this but what the Complaisant themselves will own; and so those that are most expert at this Trade will not address themselves to any but the untaught, and meaner Wits: They are like those Mountebanks that produce their sorry Medicines only before the Ignorant Vulgar. They that have but a small measure of Knowledge can lift up the Mask and deride the Cheat; they will more regard what these Persons are in effect, than what they are in the Opinion of others. And if we understand this matter rightly, we shall know it is from hence that they who mightily love themselves do also love those that flatter them; for it is very seldom that we can find together much knowledge and a great admiration

admiration of our selves. They that well know themselves and what they are, will give no heed to the Complements that ascribe to them what they are not. They therefore that Idolize their own Opinions have an Aversion for all those that contradict them: They, like *Ahab*, love none but the fawning Prophets, and they care not if one does deceive them, provided he flatter too.

Certainly there are too many of the Ladies like *Jezabel* in her Hatred of *Elijah*, I mean that hate those who reprehend their faults; like the Apes that endeavour to break the Looking-glasses wherein they see themselves, because these discover their Uglinefs. Nevertheless I wish they could understand, that a good Admonition, or a Reproof well given, is of much more advantage to them (as *Solomon* says) than the most costly Pendants at the Ears. I confess, that when ever a Reproof is given, it should be softened as much as is possible that it may not give the receiver too much pain: But yet it must be said, That if there be some smart in it, the Ladies ought to resolve that they will endure it, since it may be useful to them, and serving to their Honour; and a seasonable Correction may contribute more to the ornament of the Mind than Jewels at the Ears can do to the adorning of the Face. But on the other side, if any do so love and admire themselves as that they cannot bear the truth when it shows them
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their defects, such a Humour shall easily be conquered by Complaisance. As they make it a very easie and short Work to a Besieger who give up the place they ought to defend, so it is not difficult to conquer that Person by Flattery whose self-love betrays him. Complaisance has no difficulty to surprize our Minds when it has an intelligencer within us of this foolish self-admiring humour. It is like those Thieves that have their correspondents in the House they design to Rob that shall open the Doors for them in the Night when People have no thoughts of defending themselves. As when *Eve* was gain'd, *Adam* himself follow'd soon after ; so when the Inclination is corrupted by Flattery the Mind is not long before it yields. This Comparison seems not to be much amiss, since the Complaisant have the shifting Tricks of the Serpent as well as his Poison, and easily slide themselves quite in there, where the least part of them is admitted ; and in that they accost our humour to debauch our Reason, and make the former present the Apple to the latter.

They therefore that perceive that their good-nature carriesthem to the Love of Complaisance, ought to be always upon their guard : They must never be drowsie or careless least the Flatterer like the Serpent should seduce this *Eve*. It is in this Case that the Ladies are in a great deal of danger, if they
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do not take good notice, that Complaisance will show them such Fruits as promise Life, but will give them Death. Certainly they ought to consider well this Example, wherein they may see how much mischief this thing did to the first Woman, in giving her Courage to Sin, in permitting her that which God had forbidden her. Those of her Sex ought to remember that they have Enemies that flatter, to destroy them, and accommodate themselves to their humour that they may ensnare their Judgment.

IN MY OPINION it were an excellent remedy against the mischief of this, for the Women to consider seriously what they are when any praise them for that they are not. To judge whether these Painters have drawn our Picture true, we must confront the Copy and Original, and observe whether the Pourtraicture drawn for us be according to our Nature. There is nothing so contrary to Complaisance as Conscience: this does very often condemn us even while that is commending. But as the Slanders of the Malicious do not hinder but that we may be very good; so notwithstanding the Applauses of Flatterers we may be very blameworthy. Complaisance then is the Capital Enemy of Conscience, it would extinguish this Divine Light, it would lull this careful Sentinel asleep, it would silence this inward Monitor which ought to have a constant

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stant liberty to speak to us, and who lashes us with remorse if we deserve it, while the Complaisant are flattering us with Praises.

What is there then in Society so pernicious as this? when it hinders us from acknowledging our faults, and would have us continue in them and make our errors the Discourse of the World. It is for this reason better that we undergo Censure than Complaisance; because it is less dangerous to be accused than praised falsely: The Wounds of a Friend are of more worth than the Kisses which a Flatterer gives us. If we must needs commit an Error, and take our selves to be what we are not in truth, it is better far to have too bad an Opinion of our selves to the end we may be humbled thereby, than to flatter our selves into an Opinion of more worth than we have. It is less dangerous to fly from a Shadow than to let an Enemy come within reach of us: it is better to fear an apparent evil than not to fear a true one; our fear is herein much less dangerous than our boldness.

I T I S T R U E that Slander and Flattery do both equally make War against Vertue, but as the one assaults it with a Sword, the other does this with Poison: for which reason they ought to have more fear of Flatterers than of the Slanderers; as they would more industriously shun those Enemies who hide their designs than those that openly make their War. But let us see what in the end becomes of the Complaisant,

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Complaisant, with all their falshood, with all their disguise and dawbing. As soon as their Artifice is discovered, they are held in abhorrence, they remain ever after suspected by all the World; they are never lov'd any longer than till they are known. And, to say the truth, the content which Complaisance affords, and the distast that is ever caused by a freedom, are both equal, but of short continuance. At first the Candid and Sincere are repulsed, and the Complaisant are approv'd, but experience changes the Sentiment: and Complaisance at the end gains the same Aversion which the freedom met at the beginning. As Solomon says, *He that rebuketh a man, afterwards findeth more favour than he that flattereth with his tongue.* The one begins with a short sweetness, to end in a long distaste and bitterness; and the other begins with a slight disgust, but 'tis to continue in a satisfaction the more solid and durable. The one is like a Medicine which does not distaste us but to give us Health, the other like a Poison which is sweetned that it may kill. Hence it comes to pass that herein Complaisance has effects quite contrary to those of the truth that corrects us: In that all the World esteem and seek this truth before it appears, and when they see it, it makes their Eyes smart, and offends. On the contrary, all the World blames the Compliance of Flatterers, but when it comes near it pleases and bewitches us.

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We cannot hate the latter nor love the former, but only during their absence from us.

NOW THAT WE HAVE THUS SEEN what there is of Evil in Complaisance, let us next examine what it has of Goodness or Usefulness in it. Whatever some may say of this, it may be as far distant from Flattery, as Prudence is from Craft, and Courage from Rashness. And if it should be said that at least it is very difficult not to run out of one into the other, this were to deceive ones self as much as if we should think that a Person cannot be Liberal unless he be Prodigal, or that we cannot possibly separate a Mediocrity from an Excess.

I readily own there is often a Compliance that is base; as when *Cynethus* commended *Demetrius Phalereus* for that he kept time in spitting when he was troubled with a Cough. I own that the Flatterers may abuse this excellent Vertue, but what one is there that they do not abuse? What is there so Beautiful or Divine, as that the Ignorant or the Wicked cannot prophane it? May they not even do ill with truth? Those that boast themselves of a good Action they have done are not they guilty of Vanity though they tell no lye in the case? We ought not therefore to condemn Complaisance, for that there are many that do not know the right use of it. It is extreamly good in its nature, though commonly it is very bad in mens practice and use of it.

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And that this may the better appear, is it not true that this great freedom which many praise does very often proceed not from an Integrity of Manners in the Man's own self, but from Conceitedness rather, and from Vanity and Imprudence. We take pleasure to contradict sometimes, because the fear of being overcome makes us loth to confess even the truth it self. Nevertheless though I should grant that this sharp reprehending humour does not come from a bad Principle, yet at least it must be said of it, That 'tis a bad effect of a good Cause. Those that are so rude and uncomplaisant are Objects of Compassion, though they be Learned and Vertuous. One may say of them what *Plato* said of *Xenocrates*, That notwithstanding his Knowledge and his Honesty, he had need to sacrifice to the Graces. If this rudeness be unbecoming a Philosopher, how shall it be commendable in a Lady? As gentle sweetness is natural to their Sex, so Complaisance ought to be inseparable from their Actions and Discourse. 'Tis true I do not approve of that which appears affected and constrained when it endeavours to Please: but also I cannot excuse those Women that put on so much Gravity as to become Morose. Sweetness and Severity are not contrary, but only different things; and Prudence may put them into so perfect a Temperament, that the one may give lustre to the other.

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Also I do not mean, that to render themselves Complaisant, they should universally approve all things; these are two extremes equally blamable; to take upon one to complement or contradict indifferently in all sorts of Rencontres. Those Spirits that contradict every thing, are sower or presumptuous; those that approve of all, are ignorant or cowardly. Those Women that make Profession of Contradicting all things, do this either out of Inclination, or with Artifice: if this be from Inclination, it shows the ruggedness of their Humour; if from Artifice, they are vainly proud of a little Wit. Certainly let it proceed from what it will, it cannot always succeed, it is always joyn'd with a vicious Temperament, or an imprudent Design; and is in Persons ill born, or ill instructed.

How troublesome are these Women in Conversation! If they did but regard the publick Good so much as they do their own private Satisfaction, they would vow an eternal Solitude and Retirement; and would never show themselves but when People wanted Mortification. Let us do what we will, or forbear to do, 'tis impossible to content them. If the Company do not agree to their Sentiment, they are vexed; if they follow their Opinion, then they themselves begin to have another quite contrary, on purpose that they may contradict without end. If any others

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commend a Vertue, they will detract and condemn it. If any condemn a Vice, it is presently their Part in the Scene, to excuse or defend it. They value and mind not what their Opinion is of any thing, provided it be contrary to that of others. If you praise them, they will accuse you of Flattery; if you do not commend them, they will condemn you for ungrateful; if one speaks before them, one is a Babler; if one does not speak, he is disdainful. They will find something to blame, both in our Discourse, or in Silence; they will condemn both Conversation and Solitude.

To speak rightly of this Matter; we must say that the Women of this Humour are almost always proud there, where the Complaisant are commonly humble; For, to describe a true Complaisance rightly, we must say 'tis nothing but a patient Civility, or a civil Charity. As the Love which Christianity teaches, endures all things; so the Complaisance of Morality, after a sort, does as much: although the Motives of these are different, in that the one proceeds from a Desire to please God, the other from a Desire to please Men. After all, we should find it no difficult thing to be complaisant, and to bear with the Infirmities and Imperfections of others, if we would but consider, that we do no more herein than what we often have need of for our selves. But this is the Unhappi-

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ness of some, that they can neither show Mercy to others, nor suffer that any others should do Justice to them, or use them as they herein do deserve.

Those Women that have not so much Complaisance as to bear with the least Faults, have neither the Humility to endure that any one should reprove their greatest Crimes. They believe others will always abuse Reproof as themselves do; and that it will not be used to instruct, but to injure. They despise the Opinion of all the World, and would have all Men adore theirs: They are as well Impatient as Insolent; and have as much Vanity as Rudeness. And if at last either their Ignorance or the Evidence of Truth obliges them to consent, or hold their Peace, yet their Mien and Looks contradict still: and after that their Mouth has made a Peace, their silence still continues the War. What can there be more troublesome in Conversation than this Humour? Certainly this Quarrelsome Temper were much better in the Schools than in Conversation. I do not at all deny but we may sometimes reason and argue together, the better to find out truth; and that we may render Discourse the more agreeable by the diversity of the Subjects that are spoken upon: But yet there should be some fear and caution lest we be disordered or fall out: At least it should be always remembered that Dispute in Conversation is a

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War where we ought not to combat with Obstinacy, nor to overcome with Insolence. Provided Complaisance be mingled with the Debates, there is nothing so agreeable, and there will no more injury be done by a Disputation of that sort, than two Persons would do by throwing Flowers at each other.

The same that have the Humour of Contradicting, have also a perpetual Inclination to Correct, and reform all Matters: but they are as unprofitable as troublesome; they know not how to testifie a Good-will in their reproofs, no more than a good Spirit in their Disputes. All that which comes from their harsh Humour is displeasing; though they speak that which is true they do it so ungracefully, that instead of making People good, they make them their Enemies. As soon as such Persons are seen they are distast'd; after that we have an aversion for them, at last an abhorrence: they are generally the Objects either of Hatred or Laughter.

Complaisance succeeds much better, since as it commends without Flattery, so it reproofs without Injury. This knows the Art of curing pleasantly, it takes from the Medicine its bitterness without robbing it of its strength: It is a Sun that does not diminish his Light to make it the more tolerable to sore Eyes; it refrains from dazzling with its Beams, but not from enlightning. If the Load-stone has not only the Vertue to attract

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Iron, but also to show the Pole, Complaisance Charms the greatest Spirits, as well as the small ones.

It enlightens those that have Eyes, and attracts those that have none; They who know and understand it see its force, they that do not, yet feel it. In truth, it has a secret Vertue for the conquering of Hearts, it is a Load-stone that draws even Iron, I mean the most Clownish and Barbarous.

It insensibly wins upon us even when it reproves: it does not fall with an impetuous violence like Hail, but as gently as Snow. Though the Snow be cold, yet it wraps up the Earth as in a Mantle of Wool (to which the Holy Ghost compares it) to the end it may cherish and keep warm the Seed that is in it. In like manner though Reproof be in it self somewhat disagreeing, yet it fails not to make good Designs and vertuous Undertakings bud and sprout in our Hearts. Complaisance obliges while it reprehends. And if this strikes it is but with a Rod of Roses; where it strikes it leaves a Flower instead of a Wound. Without this the best Advice seems but a Reproach; without it, Correction is Injurious, Praise is disagreeable, and Conversation troublesome.

Complaisance is not a blind Vertue, it has Eyes as well as Hands, it does not strike blind-fold: There are some faults it reproves, and some it bears with: it endures what it cannot

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hinder and prevent. And in truth, excepting the brotherly Correction to which Christianity obliges us, what matter is it to us if many Erre, or if they have ill Opinions, unless it be in matters of Conscience or that concern their Salvation? As we do not undertake to heal all that are Sick, we are not bound to endeavour the undeceiving of all those that are in Error. We should have no less trouble and difficulty in becoming the Correctors of all the ill Opinions in the World, than if we should go about to heal all the Distempers that are in it. We have not this in charge, this care appertains to the Providence of God and not to us.

Besides what need is there that we should speak all our Sentiments, or make known every where all that which displeases or contents us? One that is wise ought well to consider always that which he says, but he is never bound to say all that he thinks. There is no need that for the avoiding of a lye, he should fall into Indiscretion. To be free, he does not need to be Uncivil; we do not injure Truth every time that we do not speak it. We are always forbidden to say that which is false, but we are not commanded to say always all that is true. There is no Law that obliges us to speak all our Sentiments, or to discover all our Thoughts.

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On the other side, this great liberty of speaking is not only unjust or troublesome, but also dangerous; this Imprudent plainness provokes the most mild Persons, when the true Complaisance would soften the most rugged. *Clytus* lost the love of *Alexander* by speaking too freely. *Scipio* won the Heart of *Syphax* by having treated him with gentleness: The one by Complaisance preserved his Life in company of a *Barbarian*; the other by using an indiscreet freedom lost his by an intimate Friend. Daily experience affords us examples enough of this sort, so that we need not seek for them in the Histories of past Ages: we sufficiently find every day, that without Complaisance, we become odious, and intolerable to all the World. Where there is no Complaisance there can be no Civility, and without these two lovely Qualities, Society cannot be but very troublesome. Especially let the Ladies observe, that as their Faces cannot please without Beauty, so neither can their Conversation without Complaisance.

BUT THAT WE may say what yet further concerns them: After we have seen how Complaisance ought to be practised, let us now take notice how they should receive it. Let us learn the difference there is between a Complaisant Person and a Flatterer, for fear the Ladies should take the one for the other. The Example of *Panthea* seems to me sufficiently famous to make a good Discovery of

this. This Lady was no less Modest than Fair; she despised praises as much she deserv'd them. *Lucian* describing the Perfections of her Wit and her Face, compar'd her to the *Minerva* of *Phidias*, and the *Venus* of *Praxiteles*; *Panthea* would not accept of the praises that seem'd to her excessive, nor endure that they should compare her to the Goddesses. *Lucian* to give an answer to this, and to justify the Comparison he had made, shows, in a very few words, the difference that there is between the praises of an Orator and those of a Flatterer.

We ought not (says he) when we would praise a thing, to compare it to that which is below it, for this were to abate the merit of it: nor to that which is its equal, for that were to do no more than if it were compared with its self: But the Comparison ought to be made with something that is more excellent, to the end that what we praise may have the more of brightness and lustre. A Hunter (says he) will not compare a good stout Dog to a Fox, when he would commend him, because this were too mean a Comparison; nor to a Wolf, because this is a thing too like him: but rather to a Lion who has more of Force and Courage. If Praises are without Foundation they are Flatteries: If they are without Ornament, they are injurious. Those who can join Ornament with merit in doing this are just and allowable in what they do.

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It were Flattery to praise one that is crooked for her fine Shapes, or one that is bald for the fine Hair she has. It may be seen according to this reasoning of *Lucian*, That in praising what is little may be elevated to indifferent, and what is indifferent to excellent. A commendation ought not to lye, but it may amplify: It ought not to be prodigal, but may be liberal. There is a great difference between a meer History and a Panegyrick; it is not enough for this latter that it do barely describe, but it ought likewise to carry in it some Ornament and Pomp.

The Ladies may judge from hence that there is more difference between praising and flattering, than there is between dressing and painting the Face. We may plainly see in the example of this Orator, how praises ought to be given; and in the example of that Lady we may see how they should be received. *Lucian* shows that he understood well the Laws of his Rhetorick, and *Pansbea* testified, That she was not ignorant of those of Decency and Modesty. I grant there are very few that like her do make a Conscience of receiving the praises that are given them, though they be entirely excessive. I know that the vanity of many is no less Sacrilegious than Sawcy, when they receive from their Idolaters the names of Angels and Divinities without any Scruple: I know too, and grant that there is more occasion to exhort to restraint than to liberty

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liberty in this matter. Nevertheless they ought to consider that they must not violate the Laws of Decency in observing those of Modesty. It is necessary that Prudence should show them a certain way between Insolence and Incivility. If Christianity does oblige them to despise all sorts of praises and even those that are most just, nevertheless it is convenient sometimes that Complaisance do approve these praises in the Countenance, even when Humility does despise them in the Soul. Herein they owe always their Conscience to God, and sometimes their Mien to the World and Custom.

But to finish this Discourse on that part which is of greatest importance: If they perceive themselves moved with the praises that are given them, they have no more to do but to look into themselves, that so they may find a remedy for this in their own Conscience. As we are the less afflicted when we know the ill imputed to us to be false; so we shall be the less proud for our Commendations, when we find that the good ascribed to us is not truly in us. We must therefore defend ourselves from Flattery as from Slander, by the knowledge of our selves. For as Conscience may comfort us against false accusations by showing us our Innocence: so it may humble us, while we are flattered, by showing us our Defects. And if it be not enough for this purpose to consider our own Imperfections,

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Of Complaisance. 251

Let us consider moreover how much Treachery and Deceit there is in others! How much Falshood there is mingled with the Affairs of the World! They who have the looks of admirers, have sometimes the Hearts of Murderers; oftentimes they who praise us in their Discourse, disparage us in their Thoughts.

The Ladies, like the *Enrydice* of the Poets, are liable to find Serpents under the Flowers; As their Sex is carried naturally to Gentleness, their Enemies put Poison in what they love, and lay Snares where they are sure they will pass. The Flatterers would do them less harm, if they would take more heed to the Designs of such Men than to their Discourses: They would the better know those who disguise the truth if they would represent to themselves that there are three Conditions necessary to the speaking well; that there must be Resolution, Prudence, and Friendship. When Resolution is wanting, they will palliate and dawb: when Prudence and Amity are absent, they are Injurious. The Cowardly Spirits dare not speak; the Imprudent know not how to do it; and Enemies will not. Lastly, That they may give and receive Complaisance the more Innocently, she that is wise must consider, that this is in all those cases forbidden, wherein we have more care to please Men than God. It ought to be consider'd, that oftentimes the Righteous God condemns those Actions that Men praise;
and

and that he who entertains Flatterers to exalt and puff him up, while God threatens him in this World, shall not have them to defend him when God shall condemn him in the other.

Of Birth or Nature, and Education.

I OWN that *Plato* had good Reason to say that three of the happiest and most necessary Principles in the World, are Nature, Fortune, and Art: Since Nature gives Life; Fortune, Goods; and Art, Knowledge. I own too, that Nature and Art have sometimes no lustre without the Goods of Fortune; and this serves like a Theatre or Ornament to the other two. But certainly I cannot approve that Opinion of the Philosopher, when he said, That the greater things are done by Nature, and by Fortune; and the lesser by Art. Nature makes Men; Art can make but the Pictures of them; Fortune gives Sceptres; and Art can give but Talk and Science. *Plato* seems to me more the Humane than the Divine in this Opinion: The Works of Art are so pretious, that Nature and Fortune have need of them in all that which they do, that is most admirable: The one
and

and the other is blind, if Art does not open their Eyes: Without Art, no one can well live or reign. How many great Fortunes do we see, overthrown for want of Conduct? How many do we see, whose good Parts lie barren for want of Education? I shall not speak here of what Fortune can do; but only of Nature and Art, or rather of Birth and Education, that it may be seen, which of these two ought to have the greater part in the Lives and Actions of the Ladies.

IT SEEMS in the first place, that a good Birth is more requisite to them than any other thing; since, with this Advantage, they do that which is good, as it were naturally, and without Difficulty. An happy Nature has no more need of Rules than a good Constitution of Medicines: A good Birth succeeds better without Education, than an ill one can with the best Education. As there is not the least Star in the Sky, but is of far greater worth, and has more of Force than the most glorious Sun in a Picture: So it must be acknowledged that the Advantages which Nature gives are none of them so little; but that they deserve more Esteem than all that can be acquir'd by Art and Study. An endeavour'd Gracefulness must yield as much to a natural one, as a painted thing to a living one. And if the Ladies were all assembled before a Judge, as heretofore the three Goddesses were before *Paris*, I believe he would give

give the same Judgment that *Paris* did, and that he would declare the more naked, I mean the more native, to be the fairest.

Tho' a Face be not adorn'd, we may see Beauty in it, if it be there; so tho' good natural Parts are not cultivated, yet they will make their Strength and Excellency to be observ'd. Suppose Pearls be cast into the Mud, we may yet see something of their Lustre, even in the middle of the Filth; and tho' a Person that has good natural Parts be brought up in Obscurity; yet her good Birth will always dart out some Rays, and make some Signs of Vertue shine in her Looks. Those Women that have this Advantage do all things with the better Grace, and succeed with more Equality in all their Enterprises.

The Vertues to which we have an Inclination endure much better than those to which we have none. We entertain more easily that which is in us by Birth, than what we have by Art and Endeavour. Nature herein resembles Step Mothers, who always take more care of the Children which themselves have brought forth, than of those of another Woman: She does as the Earth, which better cherishes those Plants and Flowers that its self produces, than those which the Husbandman or Gardener sows in it. The Effects of Nature are like those Streams that run of themselves, without any Labour about them

them to make them pass along: But the Effects of Art are like those Pipes that belong to Fountains which are always wanting something or other to be done to them. That which comes from Nature is the more equal and the more assur'd.

And if there may be many sound, who love rather to follow their Nature, than to renounce it for the Affectation of somewhat else, tho' it may seem better: I think their Opinion is very reasonable; for in truth, we shall succeed better in cultivating that which is indifferent in our selves, than in imitating that which is excellent in others. If *David* fought better with his Sling, than he could have done with the Weapons of *Saul*, and struck his blow surer with the Equipage of a Shepherd than with that of a Warriour: So likewise we may do more with Nature on our side, than wish all the Endeavour in the World; if the exactest Method, and the most pompous Style do not suit with our Temper.

How superfluous and unprofitable is that Labour, that would acquire a Perfection which is contrary to our Humour, when that which is but indifferent is not worth our Imitation; and that which is excellent is above it? That which is most excellent in all things, is what cannot be acquired by Art. As for Eloquence, who can acquire the Vigour of it? As for Disputing, who can acquire the Subtilty, and readiness

lines necessary to it? As for a good Grace; who could ever acquire that native and powerful Charm, which Painters know not how to draw, nor the Poets to describe; and which is felt much better than it can be express'd?

Besides, what need is there to light up Torches when we have the Sun shining upon us? And what need to receive the Light of Art, when we have that of Nature? This is not only superfluous, but also shameful and more difficult. And in truth, whatever good Rules, or whatever fine Examples we follow; there is sometimes more Difficulty to do as another does, than to do more; it is less hard to surpass than just to equal them; because it may be, to do more there needs nothing but Force or Courage; but to do just so much, there must be Measure and Proportion. It may be much easier to out-go a Man by running, than if we are confin'd to that sort of Pace which he uses; since in the former Case we depend upon our selves; but in the latter we must regulate our going by his. Would there not in this be a great deal of Constraint and Weariness? Would it not then be better to follow our own Humour, provided it be not contrary to Reason? Were it not best for us to examine our Temperament, and be guided by that to chuse the Perfection we endeavour; as men regard the Nature of the Mold in which they plant their Trees or sow their Seeds? Certainly, whatever they say of Art,

Art it is nothing but a Labyrinth that confounds us: We ought to take wing and fly up above it rather than vex our selves with searching the way out among so many windings, where vulgar Souls are wont to lose themselves. It is true that excellent Wits as well as the Birds may sometimes walk in Paths; but also they sometimes fly up above all; they use their Wings as well as their Feet; they follow the force of their Genius as well as the Rules that Art prescribes.

If we did but well know how to discover the force of our Temper, we should have it less difficult to succeed in any thing we had a mind to undertake. When we renounce our own humour to imitate that of another, we resemble them who forsake a good Patrimony to go and seek their Fortune: We do like *Mark Antony*, who might have lov'd a most excellent Beauty in *Rome*, and yet he went as far as *Egypt* to seek one far inferiour. Certainly to renounce our own humour that we may take up another, is like the leaving an *Octavia* for a *Cleopatra*; it is to despise what is our own, as that *Roman* Prince did, though it be very excellent; to love a strange thing though that be but indifferent. Let the Ladies take notice, That they shall much better succeed in all that they do or forbear, if they know how to discover and learn the excellency or worth of their Temperament.

Here is the source of the greatest disorders. While we are ignorant of what Nature can do, we would fain be acquiring what it cannot. A chearful humour would fain affect the Gravity of the Melancholick, and the Melancholick would affect the Vigour and Fierceness of the Cholerick. Instead of finding out what there is of good in our Humour, we quit it whole, and go out of our selves to follow an example that is inconvenient to us, and that hinders the raising our selves to any higher point of Perfection. If we could but observe the Seeds of Vertue that Nature has scattered in us, we might, without doubt, render our selves the more perfect, and the more happy. We should become the more perfect, because we should have less labour to acquire a perfection conform to our Humour: and we should be the happier, because our Actions would be without constraint, and we should employ none but suitable and agreeable means for the attaining that Felicity.

But it is an Unhappiness (says Cicero) that we suck in error as it were with our Milk. That we may obey Custom, Truth must give place to Vanity, and Nature to Opinion. We are so confounded in the Variety of Opinions, and Impressions that they give us from the Cradle, that we cannot retrieve our selves even when we are at an Age sufficient for the making this Reflection. We are Ignorant of the Capacity of our own
Genius,

Genius, and take more notice of what others do than of what we our selves are able to do. In this we are like those unnatural Mothers that caress and show kindness more to the Children of others than their own, and love better an adopted Child than one born by themselves. This is from want of considering that if we would go where Nature calls us, we should more often come near to perfection and happiness; and from the want of considering too, that whatever we do which is contrary to our Humour, it can have neither Freedom, nor a good Grace.

I DENY NOT for all this but there are bad Inclinations: and there is often that which needs reforming in our Humour; but we have herein great Evidence of the Power of Nature, in that 'tis so difficult a thing to correct the Defects of our Temperament, or to overcome the Vices we are naturally addicted to. And this is not only true of particular Persons, but also of whole Nations. There are Vices naturaliz'd to Countries, so as that they cannot be rooted out but with a great deal of difficulty and labour. Let us do what we can we shall never get a perfect Victory over natural Inclinations. If this Man be a lover of Learning he reads Books to the point of Death: If the other be born with the Gift of Rallery, he jests even to the last moment of his Life.

To have a desire to conquer entirely ones Nature, is as if a Man would fain leap away from his Shadow, or be separated from himself. We may mortifie our natural Passions, but we can never utterly kill them; we may hinder them from domineering, but we cannot hinder them from rebelling. If they are ruled, yet they will be troublesome; we may stop and restrain their course for a little while, but afterwards they will break out like an Impetuous Torrent, and carry away all that stands in their way. At the beginning *Nero* could be wise for a few Years, but at last, the Conduct of *Seneca* must give place to his Temper, and the Person he acted be changed for the Person he was.

We return to our selves: There will always something of our Humour escape us, notwithstanding the Efforts of Reason or the Precepts of Philosophy. If our ill-nature does continue tamed for a while; yet it will do at length like the Bear in *Martial* that fell upon his Master and devoured him, even after he had been tamed many Years. How strange are the Effects of Nature! There are some who perhaps show not the Vices of their Temper but towards the end of their Days. *Pliny* had reason to say, That as among the *Indians* there are some Countries where the Hair of the People is white while they are young, and grows black with Age, so we see some Persons that are much re-
strained

strained and well governed while they are young, who in a riper Age give themselves to nothing else but Sports and Liberty and Debauchery. There were in them the Seeds of Evil that did not sprout nor put forth till the Autumn of their Lives.

Nature will have always its Course, and what Education soever may be employ'd to correct it, yet in the end it will make appear what of Good or Evil it has in it. There is an instance sufficiently famous among the Ladies to demonstrate this, that is, in the two Daughters of *Augustus* : They were both brought up in the same Court, they had the same Instructions, and the same Examples, and nevertheless *Livia* never cared for any but Licentious Company ; and *Julia* always loved the Conversation of such as were sober and wise. They were seen at the publick Shows, the one surrounded with Lewd Courtiers, the other with Philosophers. Tho these Princesses had the same Education, yet they were very different in their Course of Life ; and while they both follow'd their Inclination, the one was Vertuous, the other Debauched. Thus we see what a good or bad Nature can do : Let us now observe how absolutely necessary it is to have a good Education.

WHATEVER IS said in favour of Nature or Birth it still seems to me that Education is yet more requisite. The former

depends upon Chance, and the other upon our Endeavour. Education is necessary to all sorts of Persons. It makes those Women that have a good Temperament become the more perfect, and those who have a bad one, it renders the less insupportable. It gives Lustre to the one sort, and repairs in some measure the Defects of the other. As Lead was more valuable when form'd by the Art of that Excellent Statuary *Phidias*, than an unshapen Lump of Gold; so an indifferent Nature will succeed better with an excellent Education, than an excellent Nature with an ill Education.

We have mentioned in the beginning of this Discourse the Three Principles of *Plato*, but here we must place the Three Principles of *Plutarch*. We can do nothing with any Perfection (said he) in Vertue or in the Sciences without Nature, Knowledge and Use. Nature gives the Capacity, Reason shows the Rules, and Use gives us Exercise for the acquiring a readiness and habit. Knowledge without Nature is rude, and Nature without Knowledge is blind; but both the one and the other is still imperfect without Experience. We may see then how necessary Education is, since it includes Art and Experience; and in that it polishes and compleats what Nature had but begun. If Nature gives Matter, it is Education that gives Form and Beauty.

It is for this reason that our Ancestors were of Opinion, we are indebted but little less to those that teach than to those that have begotten us; since if the latter have given us Life, the other give us Knowledge, without which Life would be but troublesome and unpleasant. It was for this reason that the *Lacedamonians* chose one of the wisest and most able Persons among their Magistrates for the Instructing, and bringing up of their Children. It was for this reason that *Eteocles* would needs have old Men given in Hostage to *Antipater* rather than young Persons, fearing least their youth might be corrupted in a Foreign Country. It was lastly for this Reason the *Pythagoreans* were wont to say, That the Education of Children is the Foundation of Common-wealths.

And in truth they were not in the wrong, when they believed that the Happiness of Estates and Provinces depends much upon the good Education of Children; for 'tis no easie matter to retain the People in due Subjection when they are brought up with Principles of Rebellion. Moreover, Nature only gives us a sense of private good and advantage, but Education teaches us the sense we ought to have of the Publick Interests. Nature carries us to Liberty, but Education keeps us within our Duty.

Good Education then is altogether necessary to both Sexes, whatever good Fortune they have in their Birth: How good soever the Mold is, yet there must be an Husbandman and there must be Seed to make it bring forth a Crop of Corn; so though our Nature be excellent in its self, there must be added moreover good Instructions and good Examples for the making it bring forth good Fruits: I may well say further, That as the best Mold bears nothing but Briers if it be not cultivated, so the best Natural Parts produce but very ill things if they are left without Discipline. Nature employs all her force towards ill things, it is necessary then that we retrench our Inclinations, as the superfluous Branches of Trees are pruned away, that so the Sap may be all spent upon those which must bear Fruit. I confess that we must sometimes have regard to temper, for that as every sort of Land will not bear every sort of Seed, so every Humour is not capable of all sorts of Impressions, If Nature without Art has no certainty; Art without Nature has no strength nor sweetness: It must needs be then that in this case the Form must have Matter to sustain it, and the Accident must support it self by some Substance.

I CONFESS that Nature is somewhat necessary to our succeeding well, but it must also be owned that it may be constrain'd; and that

that there is no less labour necessary to the excelling in a Vertue to which we have an Inclination, than for that to which we have none at all. In truth this Point of Morality is not less agreeable than necessary. That we may not abuse our selves then in this matter, it is convenient to observe that Nature does not give us an Inclination to Vertue so much as to the extreams about it. It mounts to an Excess or falls even to Defect, if it be ~~not~~ fastened in the point of Mediocrity by the means of Education and Art. Nature needs either a Bridle or Spur, it either freezes or burns, it passes from one extreame to another, if Education does not show it the Middle where Vertue dwells.

Upon the whole, when Nature carries us to any excess, as to Rashness or Prodigality, we are thought to have an Inclination to some Vertue there, where in truth we do only encline to a Vice. It is for this reason that Morality has much more difficulty to cure the Distempers of the Soul, than Medicine has to heal those of the Body. Physick hardly heals those Distempers that proceed from Want, and Morality can hardly conquer those which proceed from Abundance. Physick more easily retrenches what is superfluous, than it can repair what is wanting; Morality does more easily repair than retrench.

So

So much truth there is in this, that we have sometimes most difficulty to do well even on that side to which our Inclination most carries us. It is harder for a Prodigal Person to become rightly liberal than for one that is covetous. It is more easie to raise a Defect up to a Mediocrity than to bring an Excess down to it. Behold the reason of this: It is because the Excess allures us with more of Pleasure than the Defect; and though the two Extreame are equally Vicious, nevertheless we carry our selves more freely to that which is excessive than to that which is defective. We rather chuse what is too much than what is too little: We love to be swoln and puffed up with Fat, even till we grow unwieldy, rather than to be meagre and lean: It seems to us as if there were more Courage and Excuse for Transgressing by Prodigality than by Avarice, and by Rashness than Fearfulness.

It is certain then that Nature gives us nothing of Regular; it only makes us Prodigal, or Rash; it is only Art or Education that can teach us how we must govern our selves to be rightly liberal or courageous. It is not difficult to judge from hence that they who seem to have the best Nature, have need of the best Education, to the end they may retrench or regulate that which Nature has given them. Let us declare the truth: A Lady born with the faculty of
Speaking

Speaking readily, will, without Education, become a meer Tatler: A serious Humour will become Morose; A Prudent Wit will grow crafty and deceitful. Nature wanders if we do not conduct and guide it; even the force and vigour of it becomes prejudicial, if we have not Art and Light for it to make use of.

BUT IF I suppose all that which I have been last speaking may be false, and that it is more easie to become exactly Vertuous in that to which we incline than in that which we do not incline to, what praise then would be merited hereby? What great matter is it for a Man to be good, when he cannot be bad? What honour can we pretend to deserve in being Vertuous there where we cannot offend but by constraint, and endeavour? If there be good fortune in this, yet there is no glory due to it. It is no more a matter of Praise to have a Vertue so natural than to be born with a fair Face or a robust Body. And, to speak rightly concerning this matter, it must be said, Those Vertues which are natural to us proceed very often from an ill Principle; the Patience that is natural comes from Flegm and Stupidity; the Boldness that is allied to the Temperament, comes from Ignorance or want of Wit. And especially since there is no liberty nor choice in the matter, there can be neither any glory or merit.

But

But if I grant there is some knowledge and choice attending the practice of those Vertues; yet certainly where there is so much easiness to do what is done, it must be reckon'd to deserve the less Praise. It was not so much a matter of wonder to see *Demades* become a good Orator as it was for *Demosthenes* to be so: I say *Demosthenes*, because Nature had seem'd to deny him both Tongue and Lungs; and yet he rendred himself so admirable in Eloquence, that his Example alone is sufficient to show that there is almost nothing impossible to Art, and that there is hardly any defect which we may not correct, as he did his, by labour and study. It is in this that we merit the greatest glory; when notwithstanding a natural repugnance and aversion that we have to do well in any case, yet we do not fail to acquire a habit of doing it. Certainly to raise a Vertue in a Temper that is contrary to it, is to do as those Kings, who, to show their Power, cause Palaces and places of Pleasure to be made in Desarts and upon Rocks. What a glory was it to *Heracledes* to become a Philosopher, when he had so very little Inclination to Wisdom? and for *Socrates* to become a good Man, who had so little Disposition to Vertue? What a glory is it to see a Person Chast while Nature makes the Blood boil high in the Veins? How glorious was it to see a Philosopher drag a trembling Body
to

to the Wars, and to see a Spirit bold while the sense is weak and fearful? In truth, I love better the Courage of *Caio* than that of *Ajax*. I like the Boldness that is founded in Reason, rather than that which proceeds from the Blood. I do not wonder at all that the Blind make nothing of Lightning, or that the Deaf are not terrified at Thunder. In the same Proportion that there is a want of the knowledge of an evil, there must be, without doubt, a want of the fear of it. That only amazes me, to see so many great Persons who have acquir'd the Habits of many Vertues, when they had not the least Disposition towards them.

There is then a much greater Glory in conquering the Repugnancy that we have to Good, than in only letting our selves be carried on with the Inclination that we have naturally to it. And upon this account it is, that Education is altogether requisite; since this polishes yet further a good Nature, and corrects the faults of a bad one. It is for this Reason, that there is not a Person so unhappy in his Birth, who may not with some hopes aspire after Perfection; since we have the Examples of so many great Spirits, that have surmounted the Wickedness of their Temper, and conquer'd the natural Aversion that was in them to Good. For this Reason we ought to have a great Esteem of Education, since it will serve us as our Occasion requires,

quires, both for Food and Physick: It heals Distempers, and it maintains Health: It improves what is Good, and corrects that which is Evil.

LET US PROCEED to that which is of most Importance. That we may succeed well in this Matter we must begin betimes to render our selves capable of true Goodness, by the Means of a religious Education; since whatever the natural Repugnance may be, that we have to any Evil, there is still enough of Vertue to be acquired, and of Imperfection to be overcome, to give us a great deal of Labour. Observe here the Advice which seems to me of more than ordinary Usefulness. We cannot set our selves too soon to learn the Hatred of Vice, and the Love of Vertue. I cannot approve of the Opinion of *Hesiod*, who forbids to teach Children any thing before they are seven years of Age. And I like that of *Crysippus* much better, who maintained, That in the short Life of Man, there could be no Time well afforded to be lost. Can we begin too soon to heap up those good things in which we can never become rich enough? Can we study too early any Science, in which we can never be sufficiently perfect.

Men complain of the Length of Art, and the Shortness of Life. But if we would acknowledge our Errour herein, we should own, that this Unhappiness comes not from hence, that

that our Life is too soon at an end ; but from our Beginning in Vertue or Learning too late. We might render it much the longer for the Knowledge of good things, if we would begin to live and to study together. They that do not awake till Noon, have no right to complain that the Day is too short : They might have retarded the Evening by making a diligent Use of the Morning. Since we cannot set the Period further off, at least let us begin the sooner : Let us advance the Beginning, since we cannot keep back the End.

When is it then that they ought to take care about the Education of Children ? Certainly they cannot begin too early to teach them that which they ought to practice through their whole Lives. As *Lalius* among the Heathens taught his Daughter from the Cradle the Laws of Eloquence, that she might know how to speak well : So *S. Jerom* taught *Pacatula* the Laws of Christianity from the very Breasts, that she might know how to live religiously. What is there we ought rather to know than Religion ? and wherein can we more worthily employ the first Fruits of our Reason, and the first Essays of Speech, than to acknowledge and adore him who has given us one and the other of these ?

Josephus says, that the *Israelites*, by the Commandment of *Moses*, knew the Law before they knew their own Names. It is therefore abouts that we ought to begin our Christian Education

Education. It ought not to be said, that at such an Age we are capable of so serious a Knowledge. Certainly Childhood is capable of learning the Laws of Religion, if it be not of putting them in Practice: This Age is capable of the Functions of the Memory, if not of those of the Judgment. Therefore the Poets feign, that the most ancient of the Muses is *Mnemosyne*, that is to say, the Memory; to shew that this is the first Thing whereof we are capable. For, as there can be nothing expected from a Field that is never sown; so there can be nothing hoped for from all our Endeavours, if this Mother of Arts and Sciences lies barren. It ought therefore to be rendred fruitful betimes by an holy Education, to the end it may produce wholesome Effects, when we shall have the Use of Reason and Understanding. Children are capable to receive, if they are not to produce. They are capable of Impression, if not of Action.

The Knowledge of Good, forms it self in the Soul, just as the Seed shoots in the Earth: There is a time when they are hid; there is another when they flourish, and wherein they bear Fruit. Ah, how happy are those Women, that know Heaven before Earth; and learn Devotion before Vanity! This divine Foundation can never be ruin'd: What is imprinted at first in this clean Paper, can never be got out again. The holy Scent with
which

which the new Vessel is perfum'd, will abide in it a long time. For this Reason, 'tis highly important that they should have Impressions of Good made in them, before they be exposed to those of Evil. And if *Quintilian* wish'd, that even the Nurse should be Eloquent for the making an Oratour, and for the better Forming of the Speech of Children; there would be reason also to desire that she were devout for the better Forming of the Conscience, and to lay betimes the first Foundations of Vertue.

I do not intend herein, that we should begin all at once to make Children learn the highest Mysteries of our Religion: We must accommodate Instruction to their Minds, as we need to do Food to their Stomachs; and give them first Milk before we give them any solid Nourishment. I know well enough we cannot reasonably attempt to make the little Creature sensible of the Grandeur of the Eternal Glory, which would desire a Sugar-Plum more; or to teach the Worth of Obedience to her that lifts a little Hand to strike her Mother. I know well, that the Knowledge of Christianity has, as *Tertullian* speaks, certain Degrees, and even several Ages, wherein to grow and raise it self by little and little.

But after all, supposing that Children cannot comprehend that which is so elevated, must we therefore not teach them any thing but what is superfluous and idle? Why is it,

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do

do we think, that they are always in Action, and play so many Tricks? Is not this as a silent Complaint of the Time which they are suffered to lose? Is not this a sign that they want better Employment; and that even already they might be busied about something else than in Play, and about Babies? I do not herein desire that any should fasten themselves upon my Opinion. I have not so great an esteem of my own Thoughts, as to be willing to impose them for a Rule to all others. But let us observe what *S. Jerom* says concerning the Education of the young *Patula*; and which may be of great use to those of her Sex.

“As soon (says he) as She shall have passed the Age of seven Years, let her learn the Psalter by heart, and let the holy Scripture be all the Treasure of her Soul: She ought to begin to be instructed (he adds) as soon as she begins to blush. As soon as they are capable of Shame, they are capable of Discipline. From the Time that they show the Marks of their Conscience upon the Countenance, it ought to be believed that Remorse has taken place of Innocence; since they already know to put a Difference between Good and Evil. See here the Opinion of that holy Man, which perhaps, may seem too severe to a great many. But let the World think of it what they will; the Corruption of Education which we commonly see is an unparallel’d Disorder: When we may see Young Persons

Persons allow'd all manner of Liberty; and that they are praised for that which they ought to be corrected for; and as if there were a Fear that they should not learn to sin soon enough; they are accustomed to see and to do Evil, to the end they may have the less Fear, when they shall be arrived to a riper Age.

THAT NONE MAY accuse me of too much Severity, I declare, that too great a Restraint is often very dangerous; and the *Danae*, whom the Poets tell of, was corrupted in that Tower where her Parents had shut her up, to keep her safe. This Solitude was more dangerous to her, than Company might have been. I own, that as Waters pent in, rush with the greater Violence when they get loose; so those humours that have been too hardly used, fly out with the greater License, when they can meet with a favourable Occasion. Lastly, I grant that there ought to be Moderation used in this Matter: That they ought not to have all things permitted, nor all forbidden them; that Prudence should shew us a certain Path between Licentiousness and Tyranny; and that we should manage wisely our Promises, and Threatnings; our Sweetness and Rigour.

BUT HOWEVER, in my Opinion, Restraint is more safe for this Age than Liberty: And if one has not a very good Understanding, the Chains of Fear hold us, to

our Duty much better than the Cords of Love. Gentleness is good for those who have some Knowledge and a good Wit; but to those that want these, it is very dangerous. If they have a good Nature, Liberty may corrupt it: If a vicious one, they want nothing but Occasions or Opportunities to do ill. It seems to me convenient to treat young Persons as they do those that are sick: We must have regard to what is profitable to them, not to what would be most pleasing. There is too great Hazard in committing them to their own Conduct: Distrust in this Case is one of the fittest Parts of Prudence; which ought not only to regard the Evils impending, but also those that are possible, so as to make Provision against them. By keeping them at a Distance from Temptation and Opportunity; at least, we take from them the Effects, if we take not the Desires: If the Venom stays with them of a vicious Inclination, it is hinder'd from hurting. And that we may the better make it appear how far the Fear of Danger ought to extend, let us observe, that S. Jerom did forbid to the young *Pacatula*, not only the Company at Balls and Comedies, but also even the Assemblies of the Church, when there was Danger. These, in truth, are Holy Places; but there are in them sometimes Spectators and Occasions that are Profane.

BUT IF WE enquire further into the Original of Evil, we shall find that the greatest Danger

Danger of Corruption for young Children, is very often Domestick. And if many Daughters have the Vices of their Mothers; this is by Imitation as well as by Resemblance in Disposition. A bad Example has no less Power and Influence in the Matter of Education, than the Blood has upon the Birth. I blush when I consider the Disorder of the Age. How is it possible, that this Child should not be addicted to Gaming, who has, perhaps, hardly ever seen his Father without the Dice or Cards in his Hand? And how can this Daughter be Chast, who knows her Mother daily sighing after her Gallants; who sees her, every Moment receiving Love-Letters; and never hears her speak but of Walks, and Assignations that are suspected? Besides this; How can we reprove them for a Vice, who have seen us committing the same? To speak the Truth; Whatever Menaces, whatever Lectures we give them, still the Example shall have more Power to carry them to Ill, than Corrections or Forbiddings can have to withhold them from it. As the Vine lifts it self upon the first support it can find; so Childhood conforms its self to the first Model that it sees: Not being yet able to act by reason it moves by Example. Childhood receives the bad Impressions easily, but they cannot be defaced again, but with a great deal of Difficulty. And if the Apostles seem'd to find it difficult to drive out a Devil from one that had been possess'd

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from his Yonth; we ought to believe this a Miracle very rare, The Conversion of a Person debauched from his Childhood. Whenever the Education is bad, Vice gets so deep rooting in our Souls, that it is in a manner impossible to get rid of it. And let it be judged what Hope there is of saving a Person, when a vicious Habit is added to a vicious Nature. To oblige Mothers to think the more seriously of this Matter, we have many Examples, as well sacred as profane, which might be produced; but I shall content my self, to shew them that of the *Eurydice* in *Plutarch*. This illustrious Lady being now well advanced in Years, made her self be taught the Arts and Languages, to the end that she might be able to teach them her self to her Children. She did not at all think it sufficient to give them Life by bringing them forth, if she did not also render them vertuous by their Education. How lovely is this Example! From hence we may learn that the Mothers who have no Merit nor Goodness, ought to acquire it, at least, on purpose for the Instruction of their Children. And if a Heathen had so much Care for the teaching of her Children to speak well, how much more should the Christian Ladies have for the instructing of theirs to live well?

*Of an Equal Mind under Good and
Bad Fortune.*

IT IS NOT a small difficulty to determine whether the Women are more capable of Moderation in a good Fortune, or of Patience in a bad one. Whether they are more subject to Despair under Affliction, or to Insolence when they are Prosperous; since, to speak the truth, both Grief and Pleasure sometimes do no less harm to our Spirits than Frosts or great Heats of the Sun do to Flowers; and as a Flame goes out by either too little or too much of the Matter that feeds them, so the Spirit is lost by too little or too much of Contentment. If our Fickleness be well examin'd, it will be found to proceed from these two sources. Fortune assaults us with Sword or Poison: It destroys us either with the Face of a *Siren*, or with that of a *Fury*: and for fear least we should avoid the mischiefs she intends, she will employ even that which is good to the doing of us harm.

Let us not dissemble our weakness; we waver both in one and the other Fortune. And as the Painters observe, the same wrinkles of the Face serve both for laughing and crying; so certainly experience shows that we laugh and weep very often

like Children for the same cause. I will say somewhat more ; The same Persons who rejoice too much in what favours them, are also too sad under evil. The defect as well as excess causes inequality in them ; and as those Bodies which are very sensible of heat, are alike sensible of cold , so those Spirits that suffer themselves to be too much overtaken with Grief, do also suffer themselves to be too much transported with Pleasure ; they are commonly the same Persons who are subject to Insolence and Impatience. There are few Persons who know how to regulate their Resentments, and who can show a strength of Spirit on great occasions of Joy or Grief. There are few that are like *Socrates* in this, who always show'd a Countenance and Mind equal in all sorts of Occurrences. We suffer our selves to be carried away with the Stream ; Occasions command us ; We are like those Birds that are swimming upon the Water during a Tempest, that are exalted or abased by the Wave that carries them.

LET NOT ANY imagine now that to describe an equal Mind I will make a stupid one. I desire the Lady to be Prudent not Un sensible. I do not mean that she should quite rid her self of Passions, but that she should tame them. This would be no less unjust than impossible. But if this were a thing that could be done, were it not a very inhumane Philosophy that should renounce Compassion and Mercy, or Love and Hope?

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A great Person of the present time had reason to say, That to think of taking away the Passions entirely, were to propose the turning of a Man into a Rock, or a God, by putting him either too much above, or too much beneath resentment. The Opinion of *Epictetus* in this matter seems to me admirable. We ought not to be without Affection (says he) as the Brutes, nor without reason as Fools, but we ought to be so sensible as still to know how to oppose Reason to Grief; because when we live after that manner, we show that we can be Sick, and can cure our selves; that we have both a sense and wisdom. Or otherwise we should not have an equality of Mind, but a stupidity: and it were to show that we have either no resentment, or no reason to govern it.

And in truth, I cannot approve of a Mind constant after the Stoical manner. The Wise Person they would frame, resembles the *Caneus* in *Pindar*, who had a Skin so hard that it could resist Arrows and Darts, though he were perfectly naked.

Their Insensible Philosopher seems to be composed of *Adamant*; he is shut up close, but will not acknowledge himself a Prisoner; though he grows old, yet he does not think himself wearing out; he is Ugly, but very agreeable however; he is a King, but enjoys nothing but his Arguments; he possesses all things, but begs his Bread; his Fancy serves him for a Horn of Plenty, even in Poverty
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it self ; and, to say truth, he is not happy, but only because he is unwise.

This Stoical Spirit will not suffer it self to be touched with Joy any more than with Sorrow. To be of an equal Mind according to the Mode of this Sect, one must not put ones self to any trouble if a Friend be Sick, or Unfortunate. We ought not any more to rejoice at a Good Fortune, than to make our selves sad at an Evil one : A state of good Health should no more render us content, than that of Sickness. We must even pass from one to the other of these without any resentment of the change.

See here the equal Mind of the Stoicks ! But is not this a very extravagant Morality ? Must it not be said, That those who maintain this Doctrine might more fitly call themselves Poets than Philosophers ? And are not their Wise Men like the Mighty 'Knights in Romances, that stop Rivers, and encounter the Stars themselves, and carry away every where Prodigious Victories ? It is not at all of this sort that I desire a well composed Mind to be ; I do not seek for an imaginary force of Mind, and such as would destroy Humanity instead of regulating it. I desire only a Wisdom that is possible and reasonable. I declare, That there are times and occasions wherein one may very justly weep or laugh, and may be joyful or sad. Also I judge, that when *Emphrame* had lost an Excellent Wife, he had reason to complain of his Philosophy ; for
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that it commands us (as he said) to love that which is good, and yet forbids us to be grieved when we have lost it.

Since we ought to express a joy when we have with us an Object that pleases us, may we not also testify some regret when we have it no longer? That which any possess with love, they cannot lose but with grief. It is no less natural to be sad for the presence of Evil, than to be joyful for the presence of good. Provided there be no excess in these things, it is but a mad Philosophy that would forbid us the having resentments so natural and reasonable. To be joyful in the Morning upon good Tidings, and sad in the Evening for bad News, this is not a Vicious inequality, this change is just : and as our Taste is diversly affected with that which is bitter or with that which is sweet, our Mind also must be moved with that which is good or evil. What danger is there in owning that our Soul is capable of joy and sadness, as well as our Senses are of Pain or Pleasure? In truth it may be said, That Reason is not contrary to Nature, and it is possible to show our selves wise and sensible both at once.

Let us make this Error yet a little more manifest. There are some that think it a great effect of Constancy to make no Complaints of any evil that they endure : but certainly there is sometimes no less danger than blindness in so doing : It is a Vanity that has cost many Ladies very dear, while they have increased their ill by being desirous to conceal

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ceal it, and because they would not shed a few Tears, they have been seen to Die suddenly upon the place. Since our Lord Jesus himself willingly testified his Grief by weeping, and surely none can accuse him of having an uneven or unconstant Mind; we may declare That Weeping and Complaint do not always testify Impatience, but only they show that we are not utterly insensible. Let us declare, That if God himself was pleased to show that he was indeed Man too by sadness, and tears; we ought not to be ashamed to confess our selves such likewise by the same signs and appearances. However it be a sign of weakness to do thus, yet is this so universal in this World that there is no more blame due to a Man for being liable to Grief, than for being subject to Die? We are no more unsensible in this Life than we are Immortal.

After all, what advantage is it to be sullen in our Grievs? Were it not better to diminish our displeasure by weeping, than to be hardened into a Pillar of Salt, instead of letting this bitterness drop out by the Eyes, or of breathing it off with a few Complaints? A great Poet had reason to say, That the Tears as well as Waters have a right to a passage, and we ought to moderate only, not forbid the use of them. Grief is sometimes like a Stream, it swells if it be resisted; it slides away and is spent in the less time if we give it way. Provided we can overcome this Enemy, what matter is it whether we do this by
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flying or fighting him? But certainly I fear I may be accused for want of Judgment, for my insisting upon this matter, in as much as it seems no way necessary to allow Women the liberty to complain of their Grievances, and the most part of them seem to understand the trade of that but too well. They mightily extol the Constancy and Strength of Mind that was in *Isabella*, Queen of *Spain*, because she did not so much as complain under Sickness, and the extreamest Pains. And nevertheless they find at times enough of their Sex who have a Vice quite contrary to her Vertue; such who do not only complain with Reason, but with Artifice too; and who would seldom be long ill, if Complaining were enough to cure them.

However that be, we may learn from what has been said, that to have an equal Mind it is not necessary that we always abstain both from laughing or weeping. It were a Philosophy too Stoical, that would not permit any but the same relentment to events, that are favourable or deadly. I judge that according to the occasions that present whether they be Good or Evil, a Wise Man may be joyful or griev'd; yea, I believe that he may complain when he has cause without being guilty of Cowardliness in so doing: and that he need not be too much a Philosopher as *Possidonius*, who would needs appear well when he was really Sick. Let us proceed further, and having seen wherein the equality of Mind
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does not consist, let us observe wherein it does; and having overthrown the Opinion of the Vulgar, let us examine that of the Wise in this Matter.

I grant then, that as there are many sorts of Winds upon the Sea that can toss the Ships, so there are also many sorts of Passions within us to trouble and shake our Minds: But it must be own'd that among all these Movements there are but two principally which cause the most remarkable changes in us; I mean, when the presence of Good gives us too much joy, or that of Evil too much Grief. There are some Passions that make the Blood fly out too much to the extremities of the Body, there are others that cause it to retire and throng too much about the Heart; and then that dilates or contracts it self too much. As it may be seen that fair Weather invites us to walk, and a Storm drives us into the House: In like manner, the Occasions of joy make us go too much out of our selves, those of sadness make us retire too much within our selves. The Excess of the one and the other hinders the due equality of the Mind. It remains then only at present that we show which of these two Passions gives us the greater trouble and disorder; and to see whether there be more danger of being too joyful in a Good Fortune, or of being too sad in a Bad one.

CERTAINLY there are more die of Grief than of Joy, and there are more Shipwracks

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wracks in Tempests than in Calms. Prosperity destroys less than Adversity. And it is not to be imagin'd that Good should do as much Evil as Evil it self. Though all the Passions are able to cause some inequality in us, yet there is none more capable to destroy us than Grief: This appears sufficiently even in the Colour of the Face in those that are afflicted, and in the disorder that it brings into the Thoughts of the Wisest Persons. I do not wonder at all that those Women who are possess'd with Grief are also pale and dejected, as if they had no Life remaining in them: since, to speak the truth, Grief is no other than a long Death, and Death is no more than a short sadness. And indeed Grief keeps us too long under Punishment. It would seem a very favourable blow that should put an end to our sufferings though together with our Lives. We never see any that kill themselves because they are too joyful, but there are many do that fatal Office for themselves because they think themselves too much afflicted; and who take Death for a Remedy to their Grief. How much mischief does this Passion do both to Body and Soul? It dispirits the Blood, it infects the whole Constitution, it gives Diseases to the Body and Inequality to the Mind: It weakens the Instruments first and then the Reason: It has sometimes need of Physick as well as Philosophy to heal it. I own that there are seasons sometimes wherein Afflictions quicken us,

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us, and open our Eyes; but if we examine them thoroughly, we shall find that they dull the Spirit more frequently than they awaken and excite it.

And, that we may not dissemble the truth, how many women may we see who in their Adversities become like the *Niobe* of the Poets: who lost all sense in her misery and was turn'd into a Marble Statue? How many are there that grow stupid, and Immovable as she was, who testifie neither Wit nor Courage, who abandon themselves to their Grief, and are to such a degree disabled, that they cannot make one Effort either towards the comforting or defending of themselves? It ought not therefore to be thought strange if sadness does so much destroy the Wit, since as this is ordinarily accompanied with despair, it makes no resistance, it stands with the Arms across, it gives up its self a prey to the Enemy. One may judge from hence how much more dangerous this is than Joy, for that Moderation depends more upon us than Patience. It is much more difficult (says *Aristotle*) to support ones self under Grief, than to abstain from pleasure. Temperance has its dependence on our Liberty, but Toleration depends upon the Malice of our Enemy. If Joy persuades, sadness constrains us: While the one solicits, the other carries us along. It is much more in our power to defend our selves from the Songs of a *Syren*, than from the Impetuous Violence of a Tempest.

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It is for this reason that there were some Philosophers who were of Opinion, That Patience was the least Voluntary of all the other Vertues; since to bring that into the World, it must be that some commit Injuries and others endure them, and there must be Tyrants that there may be Martyrs. But whatever they think there must be much liberty and freedom of our own Wills in our Patience, since 'tis capable of a Reward; and if there be some Pains necessary for the putting on this Vertue, this is that which augments the worth of it: For all the World know well enough that 'tis more easie to resolve the taking our Pleasure, than the enduring of Evil. After this, ought it not to be own'd, that Sadness has more power to destroy us than Joy; and that we have more of difficulty to preserve our Minds, even while we are in Adversity, than during our Prosperity? Is it not true that we are less in danger under an evil when the remedy depends upon our selves, than when it depends upon others? And must it not be confess'd, That we are much more excusable when our Enemy kills us, than when we kill our selves?

And that we may show yet further that Sorrow is much less subject to our will than Joy; it must be said, That we have much less Inclination to this than to the other. The Tears which we shed when we are coming into the World, testify that we are rather born to weep than to laugh. We are born in Tears,

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we live in trouble, and die in grief. Therefore *Themistius* spoke to the purpose, when he said, That if we naturally weep it ought not to be a wonder, forasmuch as that when *Prometheus* was holding the Clay in his Hands, of which he was to Form Man, he would not temper it with any other Water than that which came from his Tears.

The Fable herein conceals a Truth which Experience discovers to us every moment. But if this be true of both the Sexes, it is yet more particularly so concerning the Women; to whom Sadness seems to be rather more natural than to the Men: For as their Temper has much less Heat, so it is also much more capable of this Passion, in Proportion as it is more moist; Melancholy lodges there as in its proper Element; and upon every the least cause for weeping, they are able to shed Tears in abundance. As the Worms breed rather in that Matter which is tender, than in that which is more hard; so Sadness forms it self more easily in an Effeminate Complexion, than in one that is more Masculine and Strong; This natural softness or delicacy is the most sensible of Grief. In so much that if that Sex would defend themselves from sorrow, they have not only Fortune to Combat in the case, but even Nature it self. This is an Enemy that they have so much the more reason to fear for that it is Interior and Domestick.

All this is but little yet towards the discovery of that Mischief which Sadness may do them.

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them. The Ladies ought to consider that this Passion is not only capable to craze the Constitution, to disfigure the Countenance, to trouble the Reason, but moreover also to debauch the Conscience. It is for this Reason that the Casuists forbid it as well as the Philosophers. And that they cannot say Adversity shows us Heaven, when Prosperity would hide it from us. Certainly if there are Rich Men that are Impious, there be also Poor that are Blasphemers: If there are those that are Ungrateful for good, there are others impatient under evil: If there are some Insolent in their Prosperity, there are others desperate in their Misery.

Let not any object to me that God makes himself be acknowledged better by an evil Fortune sent to us than by a good one: If any see this sometimes come to pass, they must ascribe it to our error and weakness. For what reason is there to think that God should be more visible to us in a Privation, than in that which is true and solid? And how can this be that he should engrave the Image of his Divinity in the Evil that he has not made, rather than in the Good which is his Work and Creature. Besides why cannot we as well bless the Hand that bestows Favours, as that which smites us? I grant that after it has pleased God to attempt the making us love him and it has prov'd in vain, He is as it were constrain'd to make us fear him. But must not the Cause of this be reckon'd only our own Ingratitude

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and Ignorance? Would he ever make use of Severity, if we would suffer our selves to be attracted with the Charms of his Love?

Let us declare the Truth: We are no less liable to offend God under an excess of Evil, than in a great Prosperity; the Conscience is no less in danger in Affliction than in Felicity; the Miserable may conceive designs as dangerous as the Happy; and if some are refin'd like Gold in this Furnace of Affliction, there are many more that are like Chaff consum'd in it. Lastly, that we may speak with a great King to this case; We do not see that they who fall into the Bottomless Pit do praise God any more; they murmur even in Hell, but they adore and worship in Paradise. It is not the Mouth of the Dead, but that of the Living that praises and publishes his Grandeur and Power; see then the mischief that Sorrow does when 'tis excessive; see how it takes away Fervour from Piety, Vigour from Action, Health from the Body, Light from the Reason, and Repose from the Conscience.

NOW AFTER THAT we have seen how much the Spirit is in danger under an Evil Fortune, let us see how much more it is so under a good one. I desire to begin to do this on that side which is most important. A good Fortune makes us Proud, Misery renders us Humble. The one makes us go out of our selves, the other makes us retire and dwell at home. This conceals our weakness, the other makes us know it. *Alexander* learnt much better

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better that he was Mortal when he saw his own Blood flowing from him, than his Father *Philip* did from the Message of his Page, who had it in charge to tell him every Morning, *That he was but a Man*. The Son understood better our Humane Misery by his Wound, than the Father could do it by a Complement and Message. It is sometimes very hard for one to know her self rightly in a great Prosperity. Vanity and Flattery hinder us from seeing rightly what we are. It is for this reason we have elsewhere said, That a Good Fortune has no more true Friends than an Evil one ; because if all the World shuns this for fear of the Charge of Succour, no one will approach the other, but only to destroy it.

Prosperity is not only Blind, but also Insolent ; as it hinders us from seeing our Defects, it does not permit us to acknowledge with Equity the Merits of others. Whatever respects are paid to it, still it believes that it merits more than it receives. One would never be much concerned to oblige such Persons by any Service, since they will hardly believe that we have well discharg'd our selves. Without doubt there are many could not forbear to blush if they would represent to themselves, as they ought, how often it comes to pass that the one possesses what the other deserves ; and that Fortune is sometimes liberal there, where Nature is more sparing of her Gifts.

What a deal of Blindness is there in the

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World! How much do we see it in the Ugly and Stupid, who nevertheless let themselves be perswaded that they are Beautiful and very Knowing; and they can never be undeceiv'd, neither by the Glass nor any knowledge of themselves? See here the mischief that Prosperity breeds in the Mind: But this is not all, it not only obscures the Reason, but it also corrupts the Conscience, and effeminates the Courage. The Soldier of *Antigonus*, and he that serv'd *Lucullus*, were bold only while they were hurt; no sooner were they cured, but they would no more expose themselves so freely to Danger. The Voluptuous are without Courage as well as without Steadiness; *Venus* is as unconstant as the Element she came out of: She, to be sure, will not stay long there, where any thing is to be endur'd; no sooner had *Diomedes* wounded her, but she fled from the defence of the besieged *Troy*.

I declare then, That if there are some who destroy themselves when Fortune is contrary to them; there are yet a great many more that debauch themselves when she is favourable. They say Fortune has two Hands with which she fights us; but it must be confess'd, That if there falls one thousand by the left Hand of Affliction, there falls ten for it by the right Hand of Prosperity. Also experience daily shows us, That Prosperity needs much less time to conquer us than Adversity: This latter laid siege a long time to *Troy* without being able to take it; but the other in one Night made a Prey

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Prey of it. This City preserv'd itself under all the Calamities of a ten Years siege, and at last lost her self in one Night of Mirth and Debauch.

Pleasure corrupts all. Whatever there is of greatest strength in the World, it grows effeminate in the Bosom of this Wanton: She weakens the strongest, and blinds the wisest Persons. Even they sometimes who have for a long while resisted Grief, have let themselves be vanquish'd in a moment by Pleasure. She does not care to deceive us; she does not lift us up but to precipitate us with the greater fall. And to say she does us no harm when she is kind and soothing, is as if one should say, That a Flatterer is not an Enemy, and that he who kills one with a perfum'd Poison is no Murderer. However it be, there are very few that can defend themselves from it; and for my part, I esteem much more those that use Moderation in their Pleasures, than those that practise Patience under Sufferings: It seems to me that there is more ease in rendring ones self Victorious over Grief than over Pleasure.

They who have read in *S. Jerom* the Constancy of a young Man, who was laid bound upon a Bed of Roses, and expos'd to the unchast Allurements of a Beautiful Curtezan, who endeavour'd to corrupt him: Would they not own to me that he endur'd more evil upon this Bed of Flowers, than if he had been thrown upon a heap of Thorns? and that he had suffer'd less under the Hands of an Execu-

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tioner, than he did from the Filthy Embraces and profane Assaults of this Lewd Woman? This was a new kind of Martyrdom; others suffer'd under Torments, he suffer'd under Pleasures. He was more impatient at the suffering of Pleasure, than others in the enduring of Pain.

How powerful is this Example! This Christian Soldier was in part a Conquerour, and partly conquer'd. His Reason carried away the Victory which his Sense lost. But that we may well comprehend this matter, we need but to represent to our selves, how difficult it is to defend our selves from an Enemy that pleases. In the combating Pain or Adversity our Sense joins with the Spirit; but when we must make War with Pleasure, the Sense takes part against the Reason. The Man whole and entire resists Pain; there is but half of him that makes any resistance to Pleasure.

See how difficult it is to all to maintain an Equal Mind in all opportunities of Pleasure; and especially is it so to the Ladies: For it seems that Moderation in what pleases them is much harder to them, than Patience under Evil; the delicacy of their Constitution seems to render them an easie prize to Voluptuousness, and Joy seems to put them in more danger than Sorrow: They say that Sex have Moisture to maintain this withal, but not Heat enough for the other; that their Heart becomes depriv'd of Blood, upon every little Joy that makes it dilate its self. And in truth
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it has been seen that many Women have died with the excess of this Passion. *Polycrita* returning from the City of the *Naxians* was so overcome with Joy after having raised the Enemies siege from it, that she suddenly died amidst the publick Acclamations. This has sometimes happened to Men; but more frequently to Women; because they are more capable of resisting Affliction than Prosperity, they are more liable to Insolence than Despair, and their Spirit becomes more unequal in Joy than Sadness. And how can it be said that an excessive Joy does not diminish the equality of the Mind when it is able even to take away the Life? How can it be said to make no change, when we see it can kill?

HERE I MUST REPROVE the Levity of too many: If we consider their Inconstancy well, and the unevenness of their Humour, we may compare them to the Beast called the *Hyena*, of which it is said, That it is not of a certain Sex, but is sometimes Male and sometimes Female: These Persons are like the Lake of the *Troglodites* where the Water is said to change its taste every moment, being one while sweet and after bitter. There is nothing certain neither in their Actions nor in their Thoughts. They have their Feet always upon the Boul of Inconstancy as well as Fortune, who is of the same Sex with them, and are always ready to alter as she is, and to overturn that which they have set up. Of all the Vertues it seems as if there were none to which

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which they have less Inclination than to Perseverance. One may see them changing every moment, either their Affection or Opinion, there is no certainty in their Esteem or Love.

They cannot deny this : And if they would give themselves leisure sometimes to make Reflections upon their Unsteadiness, they would confess that when the Poets invented their Chimera, they had a design to draw their Picture ; since, to speak the truth, there is as prodigious a variety in their Sentiments as in the feigned Body of this Monster. In truth it is just matter of wonder, that the same Mind should be capable in so little time of so different Thoughts, even to contrariety sometimes. If many of these Women had a Painter hired to take every day a Draught of them according to their different Resolutions ; I assure my self, that there would appear every night under their Hands a meer Landskip of a Wilderness.

We may see some of them that will on this day appear mighty Chast, and on the next they are Lewd ; now they show themselves Covetous, and anon Liberal. It would be well for them that they could forget this shameful variety, and that they were without Memory as well as without Steadiness : For the little Memory they have, however little it is, will make them ashamed of their Judgment. I could wish to them, that which *Epictetus* requires in a Wise Man ; that is, That they knew the Art of Regulating their Opinions,
and

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and of Subjecting them to Reason. They would herein have conquer'd many of their Enemies, and appeased those Winds which ordinarily cause all the Tempests of their Life.

But when is it that these Women are more subject to this Ridiculous inequality, than when they are elevated with a High Fortune; since from that time every one worships their Opinions, even the most Extravagant of them, and their Imperfections are praised, and their very Vices term'd Vertues; since also they have then all things, so much at their Wish, and are sometimes so weary even of Delight, that their own Disgust, which arises from their being cloy'd, causes their Inconstancy? Having tired themselves with true Pastimes, their fickle Minds busie them with Imaginary ones. It is for this Reason that Prosperity and Levity are very often lodged together.

Let none deceive themselves in this Matter, nor think that to render any Steady in their Minds I have a Mind to make them Obstinate: It is not always blameable to change, there are Seasons wherein this is not contrary to Prudence. It is as great a fault altogether, to adhere to an Opinion, when it is an ill one, as to change from that which is good. Obstnacy and Inconstancy both are equally contrary to Election; because the one is Immoveable when it ought to change, and the other changeable when it ought to be fixed. That we may be Steady or Constant, there is nothing more required than that we persevere in
Truth

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Truth and Equity. Besides, I know very well that the Minds of the wisest Persons may be moved at the first in some Re-encounters: *Aulus Gellius* says, That the Stoicks themselves do not deny but their Wise Man is capable of some change; because, say they, the Emotion is not in our Power, but the Consent to it is. And, to speak in the Terms of their Sect, the Visions do not depend upon us, but only the Approbations. I blame then the Unsteadiness which proceeds from our selves, and not at all that which is join'd to the weakness of our Sence, and is not in our own Power.

I HAVE a Mind to discover yet other Causes of the Unevenness of the Mind. I suppose then, that even knowing Persons may have sometimes their Mind uneven, and, as it were, irresolute; because the greatness of their Light does, as it were, dazle them, and make their Election waver; and while they look upon the same Object under various Appearances, they cannot easily determine themselves; but do find some probability, as it seems to them, even on all sides. Nevertheless it must be own'd that this Uncertainty is yet more common to the Ignorant, for that while they know not the true Nature of Good or Evil, there is more of Hazard than Assurance in their Choice; and by so much the more as their Spirit is weak, they are unconstant.

SEE AGAIN a Cause of this of another Kind: There are some who have truly some Wit
and

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and Knowledge; but they have nevertheless also, I know not what natural Easiness of Temper, that renders them susceptible of all sorts of Opinions. Their Spirit has some Light, but it has nothing of Force; it knows how to propose, but has need of Assistance towards the making a good Conclusion. There are but too many of this Sort, who see the Truth, but are not able to follow it: Who set sail towards the right Port; but, every the least Tempest casts them upon another Coast; and who suffer themselves to be carried away with a Perswasion, as Ships are by the Winds, and Stream of the Tides. As they are Credulous, they are Unsteady.

AND IN TRUTH, may we not see some that have a certain Distrust of their own Sentiments, though they are not bad; and that cannot go without a Guide, though they are not blind? *Paschalius* says, that Women ordinarily believe very lightly when they are in great prosperity; and that it is from hence that they appear so uneven. He brings the Example of *Procris*, in *Ovid*, to show, that they very easily believe what they fear, or what they desire; since she her self was so credulous to the Reports of Slanderers, and yielded so readily to the Offers of *Cephalus* her Husband, when he was disguised, that she became as lightly Jealous as she was Amorous. And in truth, those that are in a great Fortune let themselves easily be catch'd with Flattery, or moved to Revenge. And as there is no injury so small, for which they

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they will not insist upon a Satisfaction; so there is no praise or Commendation of them so excessive as that they will not receive it. It is their constant Misfortune to give Credit to Flatterers and Slanderers.

LASTLY, to find out the more ordinary, and dangerous Source of Unevenness, we may observe, that we shall find none more capable of this, than those Women who have no Design, or those that have bad ones. There are some careless Wretches, that do not propose to themselves any end at all; who live in I know not what sort of Indifference; like those Archers that let fly their Arrows into the Air without aiming at any Mark; or as Mariners that should let themselves wander upon the Ocean, without steering towards any Port. It cannot be, but such must be very unconstant. But those that have any ill Design, must needs be yet more so, because the frequent Remorses that gripe them, cause their minds almost every moment, to change their Opinion, as they do their Faces to change Colour.

So that, to have a steady constant mind, there is nothing more requisite than to keep it Innocent. And to this purpose, I have a most admirable Rule, which I took from a Person very knowing and religious. To preserve (said he) an Equality of Mind in all our Designs, and in all our Sentiments, without giving our Consciences any Reason ever to reproach us; we ought to take care in all our Pretensions, that Justice do seek, Prudence find, Strength revenge, and Temperance

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perance do possess. There ought to be Justice in the Affection, Prudence in the Understanding, Courage in the Effects, and Temperance in the Use. The Practice of this excellent Advice would confirm the most unconstant Thoughts, and happily determine those that are most true: For, that none may flatter themselves, it must be said, that the true Evenness of Mind is inseparably join'd to Purity of Conscience.


LET US FINISH this Discourse too with that which is of Importance. Whatever it is that happens to us, that is strange or deadly, what need is there that it should mightily trouble us? Certainly there would be many more that would endure well, and constantly, the Evils that befall them, if they could represent to themselves, that 'tis God who tries us; and that Patience is a Virtue so lovely, that, in the Exercise of this, Men are apt to think well of ones Actions, though they are none of the best. There are many more would defend themselves from Sadness, if they would but consider, that this Passion is no less unprofitable than dangerous. If, I say, they would consider, that in the greatest Extremities, either there is a Remedy, or there is none: If there be one, why should we not employ all possible means, without admitting so great a Trouble of Mind, till we see how they shall succeed: If there be no Remedy, we must resolve to suffer, as we must to die; since as the one is inevitable according to the Laws of Nature; so we see the other to be so according to the Laws of Necessity. After all,
How

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How superfluous is Sorrow and Grief! It cannot find again, that which is lost; nor call to life, what is dead; it cannot hinder, but that Evils will come, nor can it cause the good things that are gone away, to return. And nevertheless, as if this fatal Passion could not do us harm enough alone, we help it to persecute us: There are some that do not put forth the least Endeavour towards the helping of themselves, who seek Solitude, for fear they should be diverted from their Grief; and who fly from Comforters as if they were Murtherers. What a Blindness is it to do ones self so much Mischief without any appearances of Advantage! If we examine this Case well, we shall find that we are not so unhappy in any thing else, for the most part, as we are in our Grief and Trouble of Mind: Or that we are not so truly sad, because we are unhappy, as we are unhappy in that we are sorrowful and sad.

F I N I S.

A D V E R T I S E M E N T.

 *The ARTS of EMPIRE, and Mysteries of State Dis-cabineted, in Political and Polemical Aphorisms, grounded on Authority and Experience; and Illustrated with the Choicest Examples, and Historical Observations: By the Ever Renowned Knight Sir Walter Raleigh. Published by John Milton, Esq, Printed for Joseph Wats, at the Angel in S. Paul's Church-Yard.*

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E R R A T A.

PAGE 11. Line 2. for *thy*, read *they*. p. 37. l. 23. f. *from sinking*. r. *to sink*. p. 56. l. 6. r. *Offavia*. p. 73. l. 8. f. *Affection*, r. *Affestation*. p. 227. l. 23. f. *we*, r. *she*. p. 229. l. ult. f. *bounded*, r. *founded*.

THE

The Excellent
W O M A N

Described by her
True Characters

And their
O P P O S I T E S.

B E I N G
A Just and Instructive Representation of the Vertues and Vices of the Sex.

A N D
Illustrated with the most Remarkable Instances in Ancient and Modern History.

P A R T II.

Done out of French, by T. D.

L O N D O N,
Printed for *John Wyat* at the *Rose* in
St. Paul's Church-yard, 1695.

T H E
Excellent Woman
Described by her
True Characters,
And their
O P P O S I T E S.

Of Morality : And that it is the Knowledge which conduces most to the forming of an Excellent Woman.

IT SEEMS to me, that among all the Sciences which this World is acquainted with, there are none more Important than these three, Medicine, Law, and Morality. Medicine is Important for the Health, Law for Commerce, and Morality for the Conscience. Medicine is necessary,

as it takes care of the Complexion of the Body, and the Preservation of Life. The Knowledge of Laws is no less necessary, because 'tis employ'd in the Management of Affairs which the World cannot well be without. And yet Morality is more necessary than either, as it is useful to the Conduct of the Mind, and has for its Object the Vertues and the Vices; yet nevertheless the mistaken World never Study this, but very transiently and slightly. There are publick Schools for both the other, and for the Learning them we spare neither Time nor Labour. But Morality on the contrary is almost universally neglected by the whole World, and can find neither Masters nor Disciples hardly any where: And for all that Morality is so much more Noble, and more useful than Law or Medicine, as 'tis more dangerous to be infected with the Evils of the Spirit, than with those of the Body, and as Vertue is incomparably above either Fortune or Health. To say the truth, this does not only surpass both those, but it seems in some sort to contain and include them too; and to speak rightly, we must say these are no other than Branches of this Tree, or Streams of this Spring. And in truth, if the World would live well according to the Rules of Morality, it would find little use either of Judges or Physicians: If People would follow the Laws of Temperance

perance and right Reason, they would not have the frequent occasion which they now have, to complain of the Bitterness of Medicines, or of the Charge of Suits at Law; there would be fewer Diseases and Wrongs. Our noble Science knows both how to Cure and how to Command; it has Laws and Remedies; it has Punishments and Rewards. And this was, very wisely, the sole Study of many ancient Philosophers. *Plutarch* assures us, that the Seven wise Men of *Greece* never employ'd themselves in any thing but in the Knowledge of Manners, and that *Thales* was the only Man among them who studied any other thing than Morality. It is the true School of the Active or Practical Wisdom; and not of that which can only Talk or Dispute: If the other parts of Philosophy give a Mouth to Reason, this gives it Hands. This compleats a Man or Woman; and we may say, that if Reason be a Natural but Defective Morality, Morality is nothing but Reason acquir'd and more Perfect.

AFTER this, Is there any one to be found so Obstinate, as not to own that this is highly necessary to both Sexes? And that if the Men are much in the wrong for not studying it enough, the Women are more so if they do not study it at all; since these are as much oblig'd as they, to know the difference between Good and Evil, and to live according to the Dictates of right Reason.

And the Women have the same Perfection which they should aspire to, and the same Felicity with the Men : They have the same Laws to follow, the same Maladies to Cure, and the same sort of Soul to Instruct. I shall not do in this matter, as the most of them who write to perswade, who reserve their best Arguments for the end of their Discourse ; I shall employ the strongest of mine at the beginning, to shew, that if it be in the Men a Tyranny to forbid the Women the Study of this sort of Knowledge, it is in the Women themselves no less a Cowardise, and Laziness, to renounce it, and to deprive themselves of so great a Good, only through fear of violating an evil Custom. To shew, I say, that as the Women have the same Occasion for the Moral Vertues with the Men, and have no less Inclination to them than they : It were to do them very great wrong, to require of them the Practice of Vertue, and at the same time to deny them the Knowledge of it.

And who can doubt, but the Vertues of the Ladies, are the same with those of the Men ? What difference was there (says *Plutarch*) between the Prudence of *Tanaquil* and that of *Servius* ? Was it not the same Magnanimity that shone so bright in *Brutus* and in *Porcia* ? And were the Generosity of *Pelopidas* and *Timoclea* contrary to each other. If there are some things between them, that
are

are not in all respects alike, either through the Diversity of their Designs, or of their Complexions: This difference does not change any more the kind of the Vertue, than the differences of Visage make another kind of Creatures among Men: I say further, There is not more difference between the Vertues of the Women, and those of Men, than there is between those of the Women among themselves. *Irene* loved her Husband, but this was not after the same manner that *Alcestis* loved hers: *Cornelia* was not Magnanimous as *Olympias* was; nor *Zenobia* as *Penelope*. We may say as much of the Men, *Cato* was not Just after the same manner as was *Agefilans*: The Prudence of *Nestor* was not in all Points parallel to that of *Ulysses*: *Achilles* was not Valiant after the same manner as was *Ajax*. And nevertheless will any say, for these so slight differences, that there are many Vertues of Justice, many Prudences, or many Fortitudes? All these petty Diversities do not change the Essence of the Vertue, they only change the Aspect or Countenance of it: It is the same under other Habits, and under another Colour. As Nature does not give another Light to the Men, than that which the Women enjoy, so Art does not teach them a different Morality. Reason and Vertue are of two Sexes though they are of the same kind. The Ladies cannot renounce this Knowledge,

without renouncing a Privilege and Advantage which they have by their Birth as much right to as we.

WE may employ the same Reasoning about the Passions as about the Vertues; we may shew that the Women are capable of the same Diseases as well as of the same Cure. For what difference was there between the Incestuous Inclination of *Biblis* for *Caunus*, and that of *Antiochus* for *Stratonice*? Was it not the same sort of Jealousie that *Procris* had of her Husband, and *Cyanippus* of his Wife? And what difference can any find between the Despair of *Nero*, and that of *Messalina*; the one and the other being to such a degree abandoned, that there was not a Person who would aid them either to live or to die? There is no ground to doubt, but that in these Instances there was on both sides the same Jealousie, the same Incest, and the same Despair. We must not then believe, that there is a distinct sort of Vice in the Women, or a distinct sort of Vertue, any more than that there are distinct Laws or Punishments design'd for them. They have without doubt the same Enemies to encounter, and the same Shipwracks to avoid. And they have therefore no less need to know how to Sail and how to Conquer; especially since it is within themselves that Tempests arise and Seditions are form'd. What shall they do then? Will any say they are


are not destitute of Succor, though they themselves are weak, and that there are wise Men whom they may consult with for their Defence or Conduct? Must they needs upon every moments Anger, either suffer a Disturbance in their Minds, or run to seek out a Philosopher?

MUST they be put to borrow a Good which they may possess in their own Minds, without being at the trouble to run after others, if it were permitted them to make Provision of it by the means of this Knowledge? Must they, lastly, follow the light of Torches, when they have means to behold and enjoy the perfect Day as well as the Learned, and to go to the Source and Spring of Light and Instruction? In truth this is but a shameful Dependance, to have always need of Directors for fear of erring; Directors that are very often more blind than those whom they take upon them to conduct; and who are Troublesome and Impertinent, at least, if they do not make us Wander. Were it not then a great deal better, that the Women knew the Art to heal themselves, than that they must receive Medicines from the Hand of another? Let us own the Truth, The Remedies that are given them, are many times not only Vexatious but also Dangerous; For as in Distempers of the Body, when the Physician himself is Sick, he will commit himself to the
Conduct

Conduct of another: On the contrary, as for the Sickness of the Soul, we ought not, if it be possible, to use any Prescription but our own: And if there be danger that we may mistake in attempting to cure our selves of a Feaver, there is much more danger that another may do so in the endeavour to cure us of a Passion.

As there is no Person that can see clearly into our Soul, so neither can we have any Assurance in a Forreign Aid. In plain terms it must be said, that there is none but our selves can calm any Tempest that is within us: There is none but we our selves that can combat those Enemies which are out of the sight as well as out of the reach of others. Into the secret depth of the Soul no Man can put his hands, any more than he can cast his Eyes there: It is there very often that we must combat self with self, without having any Person to encourage or defend us: It is there that Vices or Passions do just like those Thieves, who shut the Door after they are entered themselves, to the end that no Man may be able to give nor any to ask Succor.

How many Misfortunes befall them through their Ignorance of Morality! How many shameful Passions possess them! How many Ladies are in great Danger, while they dare not tell their Grievance, and yet know not how to conquer it! And how can it be but they



they must sink under the Evils that oppress them, while thy are ignorant of the proper Remedies themselves, and also are asham'd to seek and enquire after them; while they have neither Strength enough to defend themselves, nor Boldness enough to complain. It is for this reason that there are so many who destroy themselves, and die as we may say of Diseases which are not incurable in themselves, but only they become so by the Ignorance or Shame of these unhappy Persons.

If that Infamous *Nictimene*, whose filthy Amours the Poets have described, had been well instructed in our Science, she had never yielded to the guilty Affection which she had for her own Father; Morality had stifled the guilty Thoughts, and had opposed the monstrous Deformity of her Crime to the fancied Beauty that troubled her. But what resistance did she make to her Passion? She had too much Shame to discover it, and too little Strength to overcome it: She did not address her self to a Philosopher but to a Nurse, who was more concern'd at seeing her Sad than Vicious; and who sought not to Correct but only to Content her. A great many are Unhappy like her, having an Inclination to Ill, and not having, any more than she, either Reason or Assistance towards the resisting it.

It

It cannot possibly be otherwise but they must yield to their Enemies, and even to the most Feeble of them, while the fear of asking Assistance is more strong than the Desire to receive it. Oh how much less frequently would they lose the Victory, if they would study this Knowledge of Manners! How much more Happy and more Vertuous would their Lives be! There can be no Occasions wherein Morality would not give them Means to repulse their Enemies when they seek to enter by Force, or to drive them out when they are entered by Surprise. However good Advice any of them may receive when they have occasion for it, yet certainly it may be said, That if this be a great Felicity to them to meet with good Guides, it would be more to their Glory to have no need of them.

From thenceforth their Distempers would be more secret: They would never blush either for the Victory of their Enemies, or for the Confidence of their Physicians to whom they commit their Distempers. They would have more Shame for the Sin it self, than for the Infamy that will attend it: They would not prefer their Reputation to their Innocence. I do not think there can be a more forcible Reason than this, to oblige the Ladies to the Study of Morality; I see nothing more powerful to perswade them to learn the Art of Conquering their
own

own Passions than this, I say, To represent to them the Intolerable Shame that they usually have to discover them: To demonstrate to them, that the Cure which they perhaps expect from another Hand, will be always either troublesome by reason of their dependence for it; or uncertain, because others cannot see clearly into the Evil; or dangerous, because they may happen to reveal it.

BUT it is not all my Design, to prove that this Science is as requisite to them as to us; I proceed further, and will demonstrate that it is more necessary to them, by reason of that Natural Modesty which gives them more fear than Men have to discover their Designs, when there is any thing in them that is Shameful. What can be said by any one that is more true than this, or what can the greatest Enemies of Women and Vertue object to what we say? What? Will they say, that if they are asham'd to tell their Crimes, yet they are not asham'd to commit them? That their Shame testifies rather the Aversion that they have to Repentance than to Wickedness: And that the same Demon who takes from them their Fear when they are about to commit a Sin, gives them it again as soon as it is committed, to the end he may hinder them from Repentance.

This

This is an Imposture and Slander, more worthy of some sharp Punishment than of an Answer. I am not here making an Apology for the Ladies: I have no more a Design to do this, than they have need of it: Especially being willing here to speak in particular of the Hatred which they have or ought to have against all Vice. But it does not import much in this Matter, if we give some Satisfaction to their Enemies, and yield a little to them. I grant, that naturally the Ladies have as much Difficulty to practise Virtue, as they have indeed of Inclination to do it. And does not this shew, that they ought to know Morality much rather than the Men, and that Remedies are more requisite to them, since they are more subject to Distempers?

If Nature has not given them so great Advantages for Virtue, as to the other Sex, whatever any may say, it must be permitted them to study and endeavour after it, or else they must have leave to sin, without being blam'd or condemn'd. It is herein, that the Contradiction of the Slanderers to our Advice is confuted. They would not have them study and endeavour to be Virtuous, because they cannot easily attain it. They say, that this Sex is too feeble for Virtue, and yet wonder that we should put them upon acquiring by Art, what they have not by Nature. They consider not, that Art and Education

cation may help and improve Nature. They do not consider, that as a Person of a weak Constitution, or an ill Habit of Body, must be help'd to maintain his Health by the Rules of Physick: So a Mind that is weak, or naturally carried to Evil, must be helped by the Precepts and Motives of Morality, that it may addict and apply it self to good.

There are some Persons who have almost no Trouble to conquer some Vices, because their Complexion alone sets them at a Distance from them: As there are some Fortresses that may be said to defend themselves without having need of any to take much Pains in guarding them, by reason of their Advantageous Situation, or the Strength of their Walls. But also, as there are some Places that are weak, and which have neither Ditches, nor Bastions to hinder the Assaults of their Enemies, and they want the stronger Garisons, and the greater Number of Sentinels: In like manner, those Persons who have not any Advantage in their Nature, ought to be fortified by Art; and to repair, by the means of Endeavour and Study, that which the Unhappiness of their Birth has render'd feeble.

And nevertheless, they who say, that the Female Sex is the more weak of the two, yet are not willing to permit them to study, or to seek the Remedies of their Weakness. They would have them do as much Good as the
Men,

Men, although they have not, as well as they, the Assistances of Knowledge, nor the Advantages of Nature. They require them to be Vertuous by a Miracle. They condemn them when they do not gain the Victory over their Passions or Temptations, and yet deny them all that which is necessary to the gaining it. After they have taken from them, all sorts of Antidotes and Remedies, they condemn, instead of pitying them when they are infected and sick. What can be more ridiculous or more unjust? They would have the Women pass over the most dangerous Seas upon a Hurdle, if we may so speak, and that they should defend themselves from a Tempest with a Bit of a Plank, or only swimming upon the Relicks of a Wrack: And that, while the Men may sail in Ships well equipped, and study all that is most requisite, that they may sail with Safety and Honour, upon the dangerous Sea of the World, and may not suffer Shipwrack.

A L L this Reasoning is founded upon the Opinion of those who accuse the Ladies, to have more Inclination to Evil than the Men. But this is what I cannot stand to. I will now throw away the Weapons of my Enemies, after I have used them to conquer themselves. And I will say, that this Opinion is no less false than it is injurious to them. We are not to believe, that the Study of Morality is more necessary to the Ladies,
ba-

because they are naturally more feeble than the Men: Infirmary is common to both Sexes, as well as Ignorance. The Men have no Vertue nor Science natural to them, any more than the Women: And it is necessary to them, as well as to these, to have these Accomplishments, either infus'd into them by God's Grace, or to acquire them by their own Labour and Study. I do not take care to shew, that they are more oblig'd to the Study of Vertue, because they have more Aversion to it, or for that their Sex is more feeble. I am not willing to employ the Accusations or Invectives of Slanderers, to serve for a Foundation to this Discourse. I am not willing to hurt, that I may heal them; nor to decry and disparage their Temper and Nature, that I may praise and extol the more highly, their Vertuous Actions.

It is easie to derive the Glory of them from another Source. They fail not to merit a great deal of Honour in the avoiding of Vice, although naturally they have no less Aversion to the committing it than we have: Nor do they want the Help of Morality less, with all the good Inclinations that Nature has given them. Although they should be able to conquer their Appetites without much Difficulty, yet this Knowledge of Manners would not cease to be very useful to them. They will have always Enemies without themselves, to combate, when they shall

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have

have made Peace within among their Domesticks. They are Towns always besieg'd; which though they be not infested with internal Seditions, and civil Wars, yet ought not, for all that, to live secure, since they shall be continually attacked by Forreign Foes, and have their violent Assaults or Surprizes to fear.

If Morality were superfluous, and not wanting to hinder our Inclinations from drawing us to Evil; yet it would not cease to be necessary to prevent the Allurements of others from surprizing us. If there are no evil Seeds within, there is need of Care that none such be cast into us; and that while the Mind slumbers, the Appetites be not attacked, as *Eve* was while *Adam* was asleep: We have need to take care that Appearances do not seduce us, nor Objects debauch us, either by Sweetness, as Hope or Love, or by Violence, as Fear, Hatred, and Anger would do. To this Purpose Morality serves: For this it is absolutely necessary to all the Ladies, to enlighten them continually, and to animate them the more to the Pursuit of Good, and the shunning of Evil, which thing they are likely to do in Proportion to their Knowledge.

Is not this altogether true? And what can be the Effect of this Science, but this, that they shall be the more establish'd and confirm'd in the Love of Vertue, and the Hatred
of

of Vice, according as they do more clearly see the Deformity of the one, or the Beauty of the other? Who can fear an Excess in this Matter? Or that the Ladies can become too learned in this kind? Unless it be the ignorant or the vicious, who will, indeed, be always glad to meet with such Persons as will not contradict, or cannot excel them? There are none but such contemptible and odious Persons as these, who do not love true Excellency and Worth, or do not know it when they meet with it. There are none, I say, but such who would quarrel with a Science that teaches to live honourably and happily; and are offended that any should learn an Art, the Ignorance of which cannot be at all profitable, nor the Knowledge of it dangerous.

BUT, supposing that Morality does no good in the World; yet what harm can any pretend it does to the Ladies? If we suppose that it is not absolutely necessary, either within to tame their Appetites, or without to resist the Allurements, or Violences of Objects: Yet what Danger is there in their knowing it? Wherein is there any Ground to fear this Science? What? Will the Ladies be the more enslav'd to their Passions, when they know that these are irregular Movements which very often give us a great deal of Trouble within? And that they are not only Enemies of Vertue, but also altogether

contrary to the Tranquility of the Mind? Will they let themselves be the more lightly transported to Choler, for the learning that this is a short Fury; and that if the other Passions stir, this wholly blinds us, and carries us out of our selves: Would they be the less addicted to Chastity, when they were taught, that profane Love inspires a thousand troublesome, as well as shameful Designs: And that they who are infected therewith, ought to resolve, and expect to live, either in Anxiety or Infamy?

Lastly, would there be any Danger to the Ladies, in knowing that there is one Sovereign Good, who is the End, as well as the Source of all others? And that the wise ought to have this always in their Designs, for the regulating of their Actions, as an Archer must have the Mark in his Eye, that he may direct his Arrow to it? What Danger is there to know this? What? Will any believe, that that which regulates the Intentions of Men, will corrupt those of the Women? Is there any Ground to think, that their Spirit will be weaken'd by that which fortifies ours? Must it be thought, that so much Light will make them wander, or that they can learn nothing but Vice in the very School of Vertue? To say the Truth, this is an Opinion very unjust: This is grossly contrary, both to the good Inclination of the Ladies, and to the good Effects of Morality.

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Why should they derive the greater Desire to be wicked, from the knowing well the Deformity of Vice? Whatever any may think, this Science can never hurt them: And we may say, that as the Knowledge of Diseases does not decay at all the Health of Physicians, so that of the Passions does not trouble the Repose of Philosophers. On the contrary, if we are ignorant of the Cause, or of the Effects of a Meagrim or Feaver, yet we cannot chuse but feel nevertheless, the painful Fits of them: Though Men do not see the Shelves in the Sea, they sail not, for all that, to make Shipwrack upon them: This Ignorance cannot be profitable, but 'tis altogether dangerous. I own, we might receive some Advantage from the Ignorance of evil, if it could remain always conceal'd, and if our irregular Appetites did not give us the Knowledge of it. But certainly our Nature is so corrupt, that although there is need of a great deal of Labour and Endeavour to learn that which is good; yet we have no need, either of Governours or Colleges, for the Learning of that which is evil. A Guide is necessary to shew us the right way, but not to make us wander.

It was necessary (says a Father) that God should create Light, but there was no need either of Creation, or Commandment to produce Darkness: So then, as of it self, this is come into the World, there needs no

Art or Endeavour to make it enter into our Minds; but much is necessary to drive it thence. There is need of a School to teach the Science of Vertue, but not to acquire that of Vice; what then is to be done? Since Nature alone shews and leads us to evil, ought we not to employ Labour and Study for the knowing of that which is good? Since this Soil does of it self produce so many superfluous Weeds, ought we not the rather to cultivate it, and to cast good Seeds into it, that it may so produce good and useful Plants? 'Tis to this Labour and Endeavour we must apply our selves, if we would conquer that which our Nature has of vicious or corrupted. It is this wise and good Agriculture which must be learnt by them who have a Design to practise Vertue with any Pleasure or Steadiness.

BUT here, I doubt, a great many will rise up against me, and take it very ill, that I have been endeavouring to shew, that Morality is necessary to be studied by the Ladies: Because, as they may say, there are a great many of them that never gave themselves this Trouble, who nevertheless live very wisely, and do not fail to be very Vertuous. But it seems to me, that I need not take much Pains to answer them, and that they would soon be ashamed of their Opinion and Errour, if they would but take a little Pains to consider what a mighty Difference there

there is between those who do well only by the means of a Good Nature, and those who add to this good Inclination the assistance of Science and Study. The Vertue of the former is but a wavering and uncertain one, and we may judge, that as they practice it without Science, they do it also with the less Security, with the less Contentment, and the less Honour.

They that are good after this manner, resemble those who are put into Places of very beautiful Situation, and into Houses of Pleasure, but who have no Weapons, nor any Strength to defend themselves there, when any shall attempt to drive them thence. The first that attack them spoil them; these are Possessions very ill secured, and such as the least Violence can take from them. And in truth we cannot properly be called either Able or Happy, if we are Ignorant that we are so. To speak properly, we never have either Science or Felicity without this Reflection; without this the Learned cannot be firm in their Opinions, nor those that are Vertuous in their Goodness. And it is herein that the Science of Manners is altogether necessary; namely, for the rendring our good Inclinations the more assured, and to engage us the more earnestly to the pursuit of Good. For there is no reason to doubt, but that if there be some Ladies found Vertuous, while they have no Knowledge of

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Morality,

Morality, they would be so after a much different manner, and with very great Advantage if they had this.

We may say of them, what is said of those who have a good Wit without any Study: If they reason well by the meer Light of Nature alone, they would do it much better by the means of Art and Science. This is nothing but an imperfect Logick which has need to be assisted, that it may do with Assurance, what it does not but by Chance. The same is true of the Goodness of those Ladies who know nothing; they are no less fit for Compassion than for Praise, since with Morality they would perform, in a degree more perfect, that which, without it, they could not do but in a very mean one. Instead of a common Vertue, they would be possess'd of an Heroick one.

IT is here also that I ought to give an Answer to them who say, That Science does not hinder them from being Wicked, any more than Ignorance does from being Vertuous. Without doubt, since they cannot assault us with any Strength of Reasoning in this Case, they will endeavour to Combat us with Examples; they will produce to us that of *Sappho*, who had the Reputation of Learning, and who yet was so wretchedly infected and possess'd with the most filthy Love, that she could not heal her self at the *Leucadian Rock*, where, nevertheless, the most

most Distempered had often found Remedy ; and where *Jupiter* himself came sometimes to sit that he might recover himself, as the Poets say, when he had been extraordinarily smitten by some very charming Beauty. They will object to us *Sempronia*, who was very well skill'd in the Learning of the *Greeks* and *Romans*, and who for all that suffered her self to be after such a manner carried to the most shameful Lewdness, that she offered her self more to the Men, than they did themselves to her. They will yet further, it may be, tell us of *Onistilla*, and many others, to shew that the Ladies may know a great deal of Good, and yet do a great deal of Evil. But there does not need so great a number of Examples, nor of Arguments more forcible to assault us with. I acknowledge they have some ground, and that 'tis too true, a Woman may know Morality, although she follows neither the Rules nor Precepts of it : I own that the Practice of Vertue does not always infallibly follow the Knowledge that we have of it. As they who are ignorant in Morals, may yet do some things that are Good, so they who know them may do something that is Evil. But if Ignorance hinders the former from being so perfect as they might be in Vertue, so Knowledge has sometimes hindred the latter from being Excessive in their Debauches.

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And how should it be, that they should infallibly follow the Light and Direction of this Science, when even that of Grace is sometimes neglected? We are ready to own, that as the most Knowing Physicians do not always heal the Distempers they take in hand; so the wisest Philosophers cannot always correct the Inclinations that are strongly carried to Vice. And it ought to be thought, that if Medicine cannot render us Immortal, so neither can Philosophy make us Impeccable: The Perverseness and Wickedness of our Constitution, or our Minds, will resist very often the Rules and Effects of the one and the other. But this does not hinder but that both may be very Profitable: This does not hinder but that we ought to make use of Morality, and that it is for all this very necessary, even to those who do not entirely follow its Conduct. If those Women who have studied this, do not fail for all that to be Vicious, they had without doubt been much more so, if they had been utterly unacquainted with it.

We may say of the Ladies that transgress, notwithstanding the assistance of Science, what is said concerning those that die while they are in the Hands of the Physicians, after all the Endeavours which they have used to Cure them, It may be they had not continued so long, if no Remedies at all had been afforded them. If these have not been
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able to make their Lives longer, yet, at least, they have prevented the Disease from making them so short as otherwise they would have been. Morality does as much as this in her way, when the Obstinacy of a Temper hinders the Fruit of her Precepts. If that does not inable us to gain the Victory, yet at least it does lengthen out the Combat. If it does not cause our Race to last beyond Noon, yet it hinders it from being finish'd early in the Morning. See here some of the Good that it does: But suppose that it proves altogether Unprofitable to many Ladies, What is said herein for the diverting of the Women from the Study of Morality, which may not be said to with-hold the Men from it too? Should they also despise it because there are some Learned Men very Vicious? Ought they to renounce this, because *Aristotle* was Amorous, *Seneca* aspired to the Empire, and *Plato* was given to Luxury.

But if we are not to abandon Philosophy, because we may meet with some Philosophers that have been Debauched, What Reason is there that the Ladies should condemn the Science of Manners, for that some of their Sex may have been found Vicious though they were knowing? Certainly this is too weak a Reason to deserve to divert them. But besides, I can assure them that the Instances have been very rare and unfrequent
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of those who, having had a good Knowledge of Morality, have notwithstanding addicted themselves to Vice. Although this Unhappiness be not impossible altogether, yet after the strictest Search into the Practices and Deportment of the Women, it will be found that this very seldom comes to pass. I speak only as to the Science of Manners, and not of those many others that are but Unprofitable, at least, if they are not Dangerous. I do not speak these things of some Arts, the Knowledge of which produces no better Effects in the Minds of those that learn them, than Comets do in the Air; who do not enlighten but to infect it, and whose Light is ordinarily joyn'd with some evil Influence.

It must not be believed that I design to form an Apology for *Sappho* or for *Sempronia*; I grant that the former was addicted to Vice, and that she too well loved *Phaon*: But what is there said in this against Morality? If we own that a Lady who knew how to make Verses, was not hindred thereby from being Debauched, Is there any reason to wonder, if Poetry and Wisdom are sometimes at no very good Accord? And were it not a greater Miracle to see these two Enemies reconciled in many Instances? There is a great deal of difference between the Art of making good Verses, and that of doing good Actions. There are but too
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many of the Women that pass away their time in making wicked Verses; and who take more Pains to compose their Rhymes, than to shew Reason in their Actions, and Prudence in their Conduct.

We may say as much of *Sempronia* as of *Sappho*: " This Lady (says *Salust*) could Sing
 " and Dance a little too well for a very good
 " Woman, and knew many other things
 " which could serve only for the proper Instruments of a Dissolute Life. Also there
 " was nothing that she did not cherish more
 " than Reputation and Honesty: So that it
 " would puzzle one to say whether of the
 " two she spared least, either of Money or
 " of Honour, so Prodigal was she of both. See here the Opinion of this Famous Historian, concerning a Lady that knew nothing but to Sing and to Dance; you may see there are Sciences that are not Obstacles to Vice.

But let not any think for this that I am making War with Poetry or Eloquence; I know well that History commends the Chastity of the *Sybits*, and Fable applauds that of the Muses: I know well that to speak Eloquenty *Hortensia* did not cease to be Chaste: That *Corynna* was esteemed Vertuous, though she had five times overcome *Pindar* himself in making of Verse: That *Erynna* was not held less Innocent than the other young Women of her time, though
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from the Age of twenty Years many admired her Poetry as much as that of *Homer*. I know that St. *Jerom* does not condemn *Eunomia*, for all that she could make Verse as well as her Father *Nazarus*.

I am not endeavouring to quarrel with that which may give any Ornament to the Mind; I should transgress exceedingly if I should disparage what is Agreeable, to Praise that which is useful: I only say, that it does not suffice to the Ladies to know, as *Sappho* and *Sempronia*, the Art to Sing or Speak well, if they are Ignorant in the Art of Living well; that since they have but time enough for things that are Necessary, there is no reason to employ the better part of it about those that are Indifferent and Superfluous. I say only, that if there are Sciences which dispose us to loose and dissolute Living, in the Opinion of *Salust*, Morality will dispose us only to Vertue, and that we may very boldly Study that without any fear of being Corrupted.

I do not intend, for the Demonstration of this, to fill my Discourse with the fine Examples which History presents us, although such things would not be unserviceable to my Design; and though they might conduce to make it appear, that there is nothing but what is pure in Morality, and that it teaches nothing but Goodness. I am not willing here to describe at large the Learned Ladies who

who have loved so much the Science of Manners, that to apply themselves to it with the less Distraction, they have renounced all Business, and even the ordinary Pastimes and Recreations of other young Persons. As *Cleobuline* the Daughter of one of the Grecian Sages, who made a Vow of Virginity, that she might be the less distracted in the Study and Practice of Morality: As the Daughter of *Pythagoras*, who did nothing else through her whole Life but teach this Science; and this she did publicly, holding a School to this purpose for the Teaching it to other young Women: As *Theano* a Disciple of the former, who was so highly renown'd for her Vertue, and who has left us so many excellent Writings for the Conduct of Manners, and so many excellent Books for the Glory and Instruction of her Sex.

I take no care to reckon up here all those Women who have written Learnedly upon this Subject; as *Sulpitia* the Wife of *Calenus*, who composed a Morality for the Married Women, with so much Art and Judgment, that *Martial* commended her Books as the very best in their kind. Neither shall I more than mention those Women, Learned in Morals, who flourish'd in the time of the Apostles, as *Thecla* the Disciple of St. Paul, *Priscilla* the Tutorefs of *Apollo*, *Barba* the Disciple of *Origen*: Nor those who excelled in the Age of St. *Jerom*, as *Leta*, *Demetrias*, *Eustochium*,

chium, *Furia*, *Paula*, *Heronia*, and many others: Of whom we need only to consider the Life, to know that the Science of Manners must needs have been their Business and Delight, and that it has nothing in it that can corrupt, since so many Holy Persons applied themselves to it. There is no need to use so many Examples, especially when Reasons will have more strength; we have but too many Proofs of this, that Morality is a Fountain altogether pure, where one is in no danger of losing by looking upon ones self, as in that of *Narcissus*; nor of being infected while we seek to cool and refresh our selves, as in that of *Scylla*. It is here that the Charms of *Circe* have nothing of force towards the Poisoning us with Pleasure, nor for the changing a Maid into a Monster. It is here that we need not be afraid of the Illusions of Self-love, that they should make us embrace our own Shadow, or become as it were the Ghosts of our selves. This Fountain can do us no harm, be it that it serves us either for a Bath or a Mirrour. It shews the Spots we have, and affords Water too to wash them off.

WE cannot say the same things of the other Arts or Sciences: Eloquence may accuse the Innocent, and defend the Guilty; but Morality approves always the Vertue, and always condemns the Vice. There are some Arts indifferent either to Good or Ill, which espouse

esponse no more the one Party than the other: But this Science is not Indifferent towards Vice, it is the Mortal Enemy of that, it is not less contrary to that than Life is to Death, or Light to Darkness: It labours without ceasing in the defence of Vertue; it keeps us at a distance from Insolence in a good Fortune, and from Despair in an evil one: It fortifies us against the Assaults of Passions; It encourages us in Dangers; It Comforts us in Afflictions; It is useful to every Age to all sorts of Conditions, and in all Rencounters. It is not like those vain Sciences which abandon us in our Necessities, and are good for nothing but to make a shew, and to serve Ostentation.

What use has he of Astrology who is sunk into a Dungeon? And what Advantage has he to know all the Mystery of the Influences or Revolutions of the Heavens, while he can neither see Heaven nor Earth? What is the Use and Advantage of Poetry in a Storm, and what Benefit is it to be able to describe the Tempest, and not to know any means to appease it, nor to support our selves under it? What Succor can the Military Art give us when we are assaulted with a Passion? How can a Sword defend us from Invisible Enemies? For what serves the Valour of *Ajax* against the Blows of his own Despair? Or that of *Mars* against the Assaults of his Love? Let us freely own, that the

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greater part of the Sciences are altogether useless and unprofitable either towards the hindering us from being Unhappy or Guilty.

There is none but Morality that can defend us as we need, against Affliction and Vice; it assists us in all cases, while the other forsake us: While the Poet trembles without being able to derive any Relief from his Trade; while he does not fail to suffer in a Danger, though he has his Pocket full of Sonnets, Epigrams and Elegies: Morality could furnish him with all that he wants, either for his avoiding of the Evil that threatens him, or for the better enduring it: It will give him Force and Courage: The Art of Reasoning rightly will be of use to him, when that of Rhyming is unprofitable.

While the Skill of casting the Figure serves for nothing in a Prison, and all the Knowledge that the Astrologer has in the Stars, will not enable him to cast the least Beam of Light into the Darkness of his Eyes, nor of his Mind: Morality would give him Light on every side, that would discover the Heavens to him in spite of all the Darkness that environs him: That would shew him the Stars, the sight of which cannot be taken from a wise Man, though they hoodwink his Eyes, or even pull them out of his Head. Lastly, while the Soldier can make no use
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of his Sword, and has no other Weapons that can defend him, from a Vexation of Mind or a Fever; this Science affords him means to resist the Evils both of Body and Mind: It furnishes him with sure Bucklers to keep off, or at least with as sure Remedies to heal any Wounds.

There is nothing necessary which Morality does not contribute to our use, and to accompany us faithfully in the greatest Extremities, in the most vexing Troubles, or the most violent Diseases. We must give *Seneca* leave to speak here, It is necessary that I make use of the Authority of a Philosopher of great Esteem for the Proof of this, that I may demonstrate to the Ladies, what Fruit and Benefit they may derive from this, in the greatest Afflictions that can happen to them. "If it had pleased God (said he, speaking to his Mother) that my Father had not yielded so much to Custom; and that he had permitted you to have employ'd more time about the true Science of the Wise: If you had known Morality better you had felt a lighter Affliction: I should not have needed to take any Pains to comfort you, nor to seek Reasons for the rendring my Banishment the more Supportable to you: I should only have intreated you to make use of those which you might have acquired by the means of this Study. You would not have had any

" need to be instructed, but only to be re-
 " minded, for the rendring you constant in
 " your Adversity.

See here what *Seneca* writ to his Mother, concerning the Usefulness of Morality. But he does not stop here, he proceeds further : He entreats her, aged as she was, to study this, and to employ the Remainder of her Days in the learning of it. He counsels her not to be discouraged by her Old Age, he tells her, this will be always a great Advantage, to gain an Art which will inable her to conquer even Death it self, and would sufficiently fortifie her against all the future Misfortunes of her Life. He prays her to consider how good a Resistance she might make in Afflictions, if she were more perfectly acquainted with Morality, since though she had not studied it but very little, she had yet so much Resolution and Courage.

HOWEVER slight Knowledge the Ladies have of this, it is always very useful to them; since if their own reasoning thereupon alone, does not suffice them, yet at least this renders them the more capable of serving themselves with that of others. If they do not yet see well enough to guide themselves, at least they will be cured of an Aversion to a Guide : If they have not Knowledge enough to find or frame their own Consolations, yet that they have, may dispose and inable them to receive those that are given. For what
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Appearance is there (adds this Philosopher) that we can comfort those Women who know nothing but what softens and corrupts them ? If we can a little soften their Evils, yet we cannot cure them : If their Grievs may be charm'd a little, yet we cannot remedy or remove them.

They must be treated like Infants, who can do nothing but bemoan themselves, and who nevertheless know not how to declare their Illness well, nor even to take what is prescribed them ; they care not whether the Medicaments have any Force and Efficacy or not, provided they be but free from Bitterness. The least Light dazzles their weak Eyes, and we must not venture to present to them Reasons and Arguments, unless they be finely dress'd up, or painted and disguised. It may be said, that if we can retrench and prune away a little of their Grief, this is all that can be done, and it can never be rooted up : So far are they from permitting the Remedies of their Passions from sinking into the Bottom of the Soul, that they refuse them any Entrance into their Minds. There can be no Remedies made use of about them, but such as are most shameful and least useful.

Instead of advising them to the Use of their Reason, we must forbid it to them ; for fear they should employ that against themselves, which others, who are better in-

structed, can employ against their Enemies. There can be nothing done for such, but to furnish them with Play-things, to take them to Walks, Sights, and Musick, and all that which can divert them. See here how much Danger they are in under any Evil: For as the Reasonings of Morality cure them that are learned in it, as a compleat Physician: There is no doubt to be made, but that Divertisement cannot heal the Ignorant any otherwise than as a Mountebank or Quack; who can only palliate the Disease, not perfectly cure it. Those who have studied, are treated quite after another Sort, we give them Remedies that are more honourable and more profitable. We do not deceive to cure them, we produce and set before them, all that which is most beautiful in Morality, or most solid and strong in Philosophy.

Let us see how *Seneca* treated his Wife, after we have seen how he behaved himself to his Mother. Let us see if they are weak Reasons which he makes use of to encourage *Paulina*, when *Nero* had condemned him to die. Or rather, let us see in this Lady, what are the vast Advantages of Morality: Since she being animated with the excellent Precepts of this Science, did not only equal the Constancy of her Husband, but she even seems to surpass him. If *Seneca* died in Obedience to *Nero*, *Paulina* would die too only
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in Pleasure to *Seneca*. There was the more Glory in her Death, as there was the less Constraint.

But let us proceed further, and observe in what *Stile Plutarch* writes to his Wife upon the Death of their Daughter *Timoxene*. He treats her with Reasonings, and speaks to her as to the Wife of a Philosopher. To comfort her, he represent to her the Will of God, which ought to be a Rule to ours: He speaks to her of the Felicity of the other Life, and of the Miseries of this: He imployes for her, the most rich and lofty Argument; He entertains her with Discourses of Immortality and Providence. Or to speak more truly, he does not send her Consolations, but rather complements and applauds her, for that she had no need to be comforted. And to shew how much Confidence he had in the Strength of her Mind, he did not write to her, to require her to be constant, so much as to praise her for having been wont to shew it in the like Rencounters.

He commends her, for that at the Death of their eldest Son, and afterwards at that of a younger, she had shewn a Greatness of Courage, and knew how to mingle the Resolution and the Tenderness of an excellent Woman: And at this time, she had not suffer'd a mean contemptible Loss. Besides the good Qualities of this Child, which

were such as that the Death of it was regretted, even by indifferent Persons. It ought to be observed (says *Plutarch*) that her Mother had not only brought her up with her own Milk, but also that by taking so much Care, she had been forced to endure extream Pains, and cruel Incisions into her Breast. She was not (adds he) like some Mothers, who express a most excessive and desperate Grief at the Death of their Children ; though they have taken no Pains to bring them up, and have never seen them perhaps, but in the Arms of a Nurse, when they had a mind to play with them, and have regarded them more for Pass-time than out of any Affection to them.

She had Charity as well as Generosity, and if she obey'd the Dictates of right Reason, in regretting their Loss with Moderation, it was after she had followed the Laws of Nature in bringing them up with Tenderness and Love. We may reasonably judge, by the Pains that she took to nurse them herself, that if she did not lament for them so much as other Mothers, this was not for that she had less Affection, but only that she had less Cowardice. With all the Care that she took of them, there was so little Disorder in the House, and so little Change in her Countenance at the Death of one, that the Friends and Neighbours of *Plutarch*, who came with him to comfort her, thought the Report of the
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the Death to have been false. Never was the Lamentation of a Woman accompanied with less Ceremony. Never was Grief less uncivil than hers. It hindred her not to give all that came to her, so good a Reception, nor to entertain her Kindred with a Behaviour so little troubled, that all were forced to admire, instead of applying themselves to comfort her.

But to what must we attribute the Constancy and Modesty of this Lady, but to the Knowledge of Manners, which she had gained from the Example, and Conversation of her Husband? In Truth, if Morality had not any other excellent Effects, and if it were not necessary to the Ladies upon any other Occasion, but to fortifie their Minds against the Assaults of an ill Fortune; there is no doubt but that this alone were Reason enough to give them a Desire to study it. For what is there more commendable for the Affairs of the World, than to see a Person constant, and not changing, as some do every Moment, either Resolution or Countenance.

What can one desire more lovely in a Lady, than this Equality of Mind, which sets her above even the most fatal Events? But, on the contrary, what can be more troublesome than to live in the Company of those whom the least Affliction can utterly discompose? Whose Behaviour shall be quite changed

changed with but the Fear of Evil? And who are not able to forbear the showing ill Looks to all the World upon the least Misfortune that can befall them. These shew the Confusion and Disorder that the Ignorance of Morality exposes to, while they sink under the least Afflictions, and have not Reason strong enough, either to render their Minds calm, or their Conversation equal. But it is not to be thought, that this is the sole Advantage that we can derive from this Science; the rendering our Conversation the more gentle, and our Company the more agreeable.

BESIDES this Constancy and Strength of Mind which it teaches, there is not one good Quality which can be wish'd for in Business and Society, that Morality does not perfectly teach. Let any examine the Matter thoroughly, let them inquire what is most necessary to please; they will not know how to learn this in any other School, than in that of Morality. To be well accepted in Company, 'tis requisite that a Person be of a good Humour, that she be not easily provok'd: That she be not deceitful nor disguised: That she do not take Delight to contradict impertinently: That she be not bold or sawcy in her Behaviour or Discourse. That she be not injurious in her Mirth, nor jest at the Cost, and to the Prejudice of others. These seem to me the principal Quali-

Qualifications that every one would wish to meet with.

And is it not Morality that must teach us these things ? Did not *Aristotle* himself employ the whole fourth Book of his *Ethicks*, to describe the Vertues necessary to Conversation ? Is it not in that Book that he recommends that Gentleness which is requisite to hinder us from being too sensible ? Is it not there he teaches Candor and Ingenuity, that we may live without Dissimulation and Disguise ? Complaisance, that we may accommodate our selves with Reason, to the Discourses and Minds of those who see us ; and Chearfulness that we may not shew an ill Humour, while others are merry , and pass away the Time in honest Recreations. Modesty, to hinder us from saying any thing that may be filthy or too bold. Lastly, 'tis in Morality that we are taught the Lessons and Rules of Civility, as well as of Honesty. 'Tis this that teaches the Art to please, as well as that of conquering the Passions, and living well. None ought therefore to persuade themselves, that they must never go out of their Closets, or must be unfit for Company, if they undertake the Study of this Science. It is not so melancholy a Vertue ; it is not a Goodness which is an Enemy to Civility which we teach. On the contrary, I may well dare to say, to the Advantage of Morality, that without it there is no complete

pleat Civility: And that it is not enough to know the whole Extent of this, to study only a few Complements, and to know how to make a Leg or a Courtesie. For since the true Civility ought to be accompanied with Discretion for fear least it should speak impertinently, and with Honesty, that it may not be the Art of Lying as well as Pleasing: It is impossible to know it well if we do not before learn the Rules and Precepts of Morality.

There is then, I think, nothing more that any can object: And I do not think we ought to make any answer to them who say, that the Ladies, in applying themselves to this Science, will come to prefer the Pleasure of Discourse, or of Reading, to the Cares of the Family, and to their proper Affairs, And that 'tis not fit for any but Persons of Quality, or for them who have no need or occasion to mind an Household. It may be said to this, that most Women, while they are young, and single, have Leisure enough to study Morals without neglecting any necessary Business. And if they would study it well in that Time, they would lay a Foundation for further Improvement afterwards by Observation and Experience, when the Time may come that they shall not have Leisure to study. But besides, I cannot yield to this Objection, because Oeconomy, or the Regulation of a Family, seems to be but a Part of
Mo-

Morality, and it is from this latter that the former derives its Rules and Principles. And now I see nothing more that can hinder me from concluding, that of all the Sciences, there is none more fit for the Ladies, than that of Manners. That will teach them all that is necessary to the rendring their Actions Vertuous, and their Conversation Agreeable : That will afford them the Means to overcome their evil Inclinations, and their bad Fortune.

This is the shortest, as well as most the effectual Method to form an excellent Man, or an excellent Woman. For if we consider well the Import of that Epithet, and all that which is necessary to merit it, we need not take the Trouble of descending down to the Minute and particular Circumstances of every Profession, that we may teach Persons how to deserve it. This were superfluous, if not impossible, since it would be necessary to make as many Books, as there are divers Fashions of Living. And to say, that among all other Conditions, there is but one proper for an excellent Man, and that 'tis among the Courtiers alone that this must be sought, is false : Certainly there is a great deal of Ignorance and Injustice in this Sentiment : What Reason is there, that an excellent Author, a great Philosopher, or an eloquent Orator may not name himself an excellent Man with as much Right as a Courtier ?

What ?

What ? Does this fine Name, can any one think, belong altogether, and only to those who often prefer Interest to Friendship, and Fortune to Vertue: Who commonly make Profession of Ignorance, and who know no Art but that of deceiving with a good Grace, and to conceal their Vice under the Appearance of Honesty ; who take more Care to have an handsome Perriwig or good Head of Hair, than to form in themselves a good Judgment ? Who never can speak to you of any thing but of Dogs, of Horses, of Courtships, of Gloves, of Dances, of Plays, or the Fashion of Clothes ? And who, to say the Truth, know many things which might not be known, without losing the Quality of an excellent Person.

But suppose, that the Courtings, the Mein, the Postures which are endeavour'd, are necessary, at least, to those in their Stations ; yet in Truth, these are not the things that ought to be most esteem'd ; these are not, as we may say, any more than the Nails or Hair of an excellent Man, as well as of an excellent Woman. There is nothing more true than this, and I recommend it as such, That as this Estimation and Worth cannot be acquired by either Sex, without having Prudence : So it is impossible that there should be Prudence without Honesty, or Honesty without Morality. This is the Foundation of all my Discourse,

course, and ought to be also that of their Designs.

Especially, the Ladies now ought to think, that they are much more obliged to apply themselves to the Knowledge of the Moral Vertues, than those among the Heathens were: Since they are promised far different Recompences for the Practice of them. As they may, with more Facility, arrive at Perfection, they have also more Obligation to it than others. The Christian Vertues do not only enoble the Moral, but they relieve, they assist them, they guide, they encourage them. Christian Vertue brings the same Advantage to moral, that the reasonable Soul does to the gross and sensitive Soul which it meets with when 'tis infused into the Body. But I do not set my self to pursue this matter, nor intend to put into a particular Chapter, that which is the Design of the following Book; wherein (by God's Assistance) I shall shew, that Christianity cannot hinder the Ladies from being acceptable to the honest and wise Part of the World; that the Piety which God requires, is not contrary to the Civility which is requisite to the pleasing in Conversation; and that if there never was an Age wherein an excellent Woman could be made up without the Moral Vertues, it is impossible in ours to form one without giving her those that are Christian.

The

The Coquette.

IF the Ladies did more generally apply themselves to the Knowledge of Morals, we should not see among them so many Coquettes: There would be more Plainness and Ingenuity, and less of Disguise and Affectation in their Actions. They would know, that besides the Care of their Conscience, and their Interior; they ought to have the Marks of Goodness and Honesty upon the Face, and that the Modesty required to be in them, does no less respect their Countenance than their Designs and Thoughts: And in Truth, since we must live in Company, we ought to give the World, as far as we can, a good Opinion of our Life: We ought to fear the infecting our Society, by giving Scandal. We ought to appear good and honest for our own Interest, to maintain our Reputation; and even for the Interest of the Publick, that we may do good by a good Example.

We ought to take care that our outward Behaviour do not disparage us, and to represent to our selves, that there are hardly any Motions of the Body, but are Significations of those in the Soul. The wise Man, as well as the Oratour, ought to take care of his Actions and Gestures. The Lightness of our Spirit will appear in that of our Behaviour.

if any take but a little Pains to observe us. And, as they who have not Patience to stay till the Clock strikes, to know what Hour of the Day 'tis, have nothing more they need to do, but to look up to the Dial; so they who cannot discover our Designs, when we do not speak, need but only to cast their Eyes upon our Countenance, and consider the Aspect of that. It is there, without doubt, that they may see our Intentions, or our Thoughts as plainly as the Hour of the Day may be seen upon a Dial.

It is from hence they may learn what we are, better than they can do it from our Discourse, or from Physiognomy. For Physiognomy shews only what we can be, and the Countenance shews what we are indeed: So that he who was deceived when he saw *Socrates* in a Picture, perhaps had not been so if he had seen *Socrates* himself. If he understood the Wickedness of his Inclinations by his Picture, perhaps he had perceiv'd in his Conversation and Mein, that the Philosopher had got the Victory over those Inclinations. The Countenance deceives much less than the Physiognomy: For Study, Examples, and perhaps even the present Rencontre may change or correct our Inclinations; but whether it be Nature or Art, or both together that have form'd our Interiour, yet is our Countenance always a lively Image of it, or as it were the Smoak of the Fire that burns within.

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Let not any say that this may be feign'd, and that the Eyes may be deceiv'd by a false Appearance ; I know very well how far Artifice may go : This Comedy cannot endure long ; the Person that *is*, will appear in spight of all the Disguise of the Part that is *acted*. What Pains soever any take to disguise themselves, the Conscience will shew its self in our Behaviour, when it cannot express it self by the Mouth. Our Heart does not depend upon us in its Motions, as the Tongue does in Discourse. Any may more easily withhold themselves from speaking, than from blushing : And Shame is not so much in our Power as Silence. If there are guilty Persons who are able to forbear telling of their Crime, yet they cannot hinder but their Countenance will publish it : The inward Torture of Remorses, makes them acknowledge it by the Disorder of their Behaviour ; before they come under the Hand of an Executioner, and without the Force of Wracks and Punishments.

It is perhaps for this Reason, that 'tis more easie to deceive the Blind than the Deaf ; and to dissemble before those who are not able to see, than to disguise our selves to them who can see but cannot well hear. It is also for this Reason, it may be, that they who have considered this Matter, have said, there are two Sorts of Physiognomy or Features in the Face, the one Sort are

are Natural, the other acquired. These latter shew the Passions that are present, the former tell us only of those which by our Birth we are capable of: And it may be said, that the natural ones are not the most important, or most worthy to be regarded; because many Persons live much less according to Inclination, than according to Habit and Custom.

But supposing that there were some Certainty in the Natural Features, and that they could give us sufficient Ground for our Conjectures, in judging of the Honesty or Wickedness within, when we suffer our selves to be carried on by our Temperament, yet since the one of these is not in our Power, we ought to labour the more to correct that which is so; and to confute the ill Lineaments of our Faces by the modest Goodness of our Behaviour.

This is that which the Philosophy of *Aristotle*, as well as that of *St. Thomas* commands us to endeavour. And it is for this Reason that all the Moralists have with one Consent, assign'd to a particular Vertue, the Task of regulating the outward Behaviour. But if this be necessary to both Sexes, it is especially so to that of the Ladies, whom their natural Shamefastness does more oblige to Reservedness and Caution. The Sacred Philosophy, and the Prophane speak in this Case after the same manner, and frame the same

Precepts, though for a different End. The Heathens, who commonly had more Care of Reputation than of Vertue, did also labour more for the appearing Goodness, than for the real and true one. On the contrary, Christians ought not to content themselves with an Appearance alone; they ought to have more Horror against the Sin than at the Dishonour that may attend it. This is that the Ladies are oblig'd to be mindful of; and they should represent to themselves that, in order to their not being Coquettes: It is not enough to reform the Visage, if they do not, in the first place, reform the Conscience, since that which appears of Evil in the Exterieur, is nothing else but the Effect of that Ill which is in the Soul.

Yet, let it not be believ'd, that while I desire an outward Modesty of Behaviour, I design only to form the Picture of an excellent Woman, or that I require only the Modesty of the Theatre. It is easie to judge, that the same God who condemns the Scandalous, does not approve the Hypocrites: That we ought not to deceive our Neighbour, but to edifie him; and that it must not be Artifice, but Truth that shall give a good Example. What Advantage would it be to any, to take the Way to Hell themselves, while they shew to others the Way to Paradise? What should we get by taking less Pains to please him who sees our very thoughts, than to con-

content them who can only observe our Behaviour? To do rightly, we must retrench what there is of Vicious in the Soul; if we would correct as we should that which is Scandalous upon the Countenance, we must cleanse the Spring. There ought to be Modesty in the Heart, that it may be also on the Countenance.

IT is not at this time only that the Coquettes are condemned; I am not the first that ever made War against them, though perhaps I am the first that did ever declare it openly: And I do not think that I have any need to invent new Invectives to assault them with, since it may be sufficient to confound them, to use those which Antiquity presents us. I intend to serve my self on this occasion, only of Histories that are most Famous and well known. Let them read what *Tacitus* has written of *Poppæa Sabina*, that they may see what Esteem such Persons have always been in; and may know, that there never was any Age wherein the Ladies were not despised when they were without Modesty. After the telling of her Story, I believe there will be no need that I amuse my self, to collect and relate the Qualities or Marks of an Affected Woman. It is not necessary to the Ladies that I shew them their Spots, I will content my self to afford them some Mirrors, in Examples wherein they may themselves observe them;

by the help of these they may reflect upon their Defects, without being put to the Blush by anothers Admonitions or Correction.

THE single Example of this Lady, will make all the Parts and Circumstances of this Matter evident and clear; and may be able to cause all that Horror which Persons of a good Nature ought to have for such wicked Dissimulation. There was no Disguise nor Artifice which she did not employ to be pleasing to *Nero*: She did not content her self with her Natural Beauty, nor with the ordinary Care that Honest and Vertuous Women make use of to adorn themselves. But it is wonderful to consider the Pains that she took every Evening to put a certain Paste all over her Face, and to hide it all night as it were in a Case, that she might have the Colour of it the more fresh and clear: She never Bathed her self but in a Bath of Milk; so that one should always see after her a great Troop of She-Asses, when she took but a Walk of half a Mile. Never was Woman more curious in Odours and Perfumes; she never shew'd her Face but by halves, and discovered but a part of it at a time, to the end she might raise a Curiosity of seeing the rest.

But what was her design in all this, but that of a Vile Coquette? Certainly the design that she had to make an ill use of her Beauty,

Beauty, was yet more guilty than the Extravagant Care she took to preserve it. She had a Mind to please the Emperor, and to give him an Aversion for his Wife. It seems as if *Poppæa* had not a Desire to make *Nero* love her self, but only out of a spiteful design to make him hate *Octavia*: She had not so much mind to insinuate her self into his Favour, as to take it from her who ought to have been the sole Mistress of it. Also she could never be contented till the other had given place to her: Not being able to Contest with her Beauty, she made War against her Innocence; she proceeded so far, that she got *Octavia* accused for having too much favour'd one that Play'd on the Flute; and so fiercely endeavour'd her Ruin, that she was Condemn'd and Banish'd from *Rome*. But what an Affection does the World always bear to Vertue! There was publick Murmuring at this Condemnation; there was not a Person but thought this Banishment unjust. The People, says *Tacitus*, who commonly speak the most boldly, as well because of their natural Simplicity, as because there is less fear in a small Fortune, began to rise against *Nero*. A Sedition was actually formed, they pull down the Statues of *Poppæa*, and set up again those of *Octavia*. And the Emperor saw himself so press'd by the publick Clamours, that the Danger of his Person oblig'd him to recall his Wife.

But for what does this Popular Protection serve, which spends it self like a Storm, and which has nothing but Noise without Effect, or without Duration? *Poppaa* had not at all the less Hatred, nor the Emperor the better Will to *Octavia*. Her Banishment was more Advantageous to her than her Return: And since she was therein come the nearer to her Enemies, this could not be but to render her Misfortune the more inevitable, and to prove the utmost Effects of their Violence. It must be that an Honest and Vertuous Woman do become a Sacrifice to the Insolence of a Coquette, they accuse her of Adultery afresh: *Nero* made use of *Anicetus* for this, and would not employ any other Man to destroy his Wife, but him that should kill also his Mother.

Octavia is condemn'd to die, and whatever Prayers, whatever Offers she made, nothing would move them to Pity. Her Veins were opened, but because the Blood did not flow out fast enough to satisfy *Poppaa*, they stifled her in a Bath; and, which was yet more Cruel, they cut off her Head, to carry it to her Enemy; who received and beheld it with a Transport of Joy; and went thereupon to the Temples, to offer Sacrifices to the Gods, as if they had assisted her to commit this prodigious Wickedness. See her now in her full Content, but she did not enjoy long the Fruit of this Infamous Victory.

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At length *Nero* himself returning from his Debauches and ordinary Exercises, gives her a kick on the Belly, of which she dies. This blow, without doubt, delivered *Rome* from a great many Evils. But as *Nero* could not do any thing that was good but by chance, he afflicted himself at this Accident. This Monster of a Man could have neither Sadness nor Joy that was Innocent; his Grief was Criminal as well as his Pleasures.

They could not comfort him under this loss; he took the Pains himself to make a Speech in publick to praise this Beauty and lament the loss of her: He would by no means suffer that they should burn her, he only made her to be embalmed; and testified that they would do a great Injury to so beautiful a Corps, should they reduce it to Ashes. He proceeded yet further, and shew'd himself no less Extravagant in his Love to the Daughter that he had by this Coquette: He called her *Augusta Poppæa*; and to render her Birth the more remarkable, as well as her Name, he made Temples to be built to her Fruitfulness, and erected Statues to her Fortune. And when she died at the Age of four Months, he made her be reckoned among the Goddesses, and instituted for her a new order of Priests. But while he shew'd thus much regret, all the World rejoiced at what had happened: There was no one Sad but he in all *Rome*, and however complying
Courtiers

Courtiers commonly are, so as to Laugh or Weep in Complaisance; yet there was not one Person to be found that regretted with him either the Mother or Daughter.

Can we see in all Antiquity a more genuine Example for the Coquettes? Can we find a Life more fit to describe the Vanity of theirs? And can any one Circumstance be thought on, that is fit to paint out this Vice which we may not plainly see in the History of this *Roman*? Since while we read this, we may see that if some Fops fall in Love with this sort of Women, they are an Horror to all the World besides; even to that degree, that an Emperor with all his Grandure had some difficulty to preserve *Poppæa*. We may see here the Blindness of some Men in that of this Sot, who despised his Wife though she was more Beautiful, Younger, and more Amiable than the other: We may see in the Person of *Poppæa*, that the most common design of a Coquette is to make War with Vertuous Women; especially when they are Beautiful, that they may draw to themselves the Affections which are their due, and to have the Glory of being preferred before them. We may see in the little *Augusta Poppæa*, that many love the Fruits of their Adultery, more than those of their Marriage. And in this Emperor it appears that the very Adorers of these Impudent Creatures do become sometimes their Murtherers. It pleases
God

God to employ no other Hands to pull down these Idols, but the same that have erected Altars to them. We may see by the whole History, that if these affected Creatures reign a while, yet at length they perish miserably.

THUS you see the Picture which *Tacitus* has drawn of this Coquette of *Rome*: Let us proceed to that which *Plutarch* has made of her of *Egypt*; we shall behold this Curtizan yet more Proud and Extravagant in her Ornaments, if she be not so Cruel in her Designs; and that she surpasses the other for the Luxury of her Habits, if she seems to give place a little in the Care of her Face.

But indeed the Life of *Cleopatra*, and that of *Poppæa*, have so many things Parallel, that one would think these were the Histories but of the same Person under diverse Names: *Poppæa* could not endure that *Nero* should love his Wife, *Cleopatra* had the same design against the Wife of *Mark Antony*. These two Men were equally enchanted, these two Coquettes were equally Jealous, and these two Legitimate Wives equally Unhappy. Also they had both of them the same Name, as they had the same Fortune; they were both called *Octavia*: They were both of them more lovely than their Rivals; and did all that they were able to conquer the unjust Aversion of their Husbands.

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What Care or what Respects can be imagined which this latter *Octavia* did not employ to Sweeten *Mark Antony*? Though she was one of the most Beautiful Ladies of her time, and Sister of *Cæsar*; yet she was not provoked at all at his disdain of her Face and of her Family, she shew'd him no less Affection than if he had reciprocally loved her as he ought: She offered to go and find him out in *Egypt*: She gave the best Reception in the World to all his Servants that came from thence, though it was the Country of her Enemy: She took care of all his Affairs, and refused to go out of his House when *Cæsar* advised her to do it: Shall we ever find a more Heroick Constancy? Can we find more Affection in a Wife, or more Ingratitude in a Husband? In the mean time, whatever she could do, whatever she endured, she is requited but with disdain.

Cleopatra kept from her *Mark Antony*, and all her Vertue was too weak to resist the Artifices of a base Coquette. I shall not speak in this place of what this Woman had in common with other Misses, when they have any design. I do not intend to discourse at large her Wiles nor her Flatteries; I will even pass by the Tragical end of her guilty Amours: This is an History too common not to be known to all the World in its smallest Circumstances. I will content my self here to relate the beginning

ginning of it, which perhaps has not been so much observed as the rest.

When *Mark Antony* went to make War against the *Parthians*, he commanded *Cleopatra* that she should meet him in *Cilicia*, to the end she might clear her self if she could of the Accusation which she lay under, of having given Assistance to his Enemies. She made her self ready to obey, and came to meet him in an Equipage which *Plutarch* could not describe without Astonishment, and which appears more like a Fable than an History. She put her self upon the River *Cydnus*, in a Vessel that had its Poop of Gold, the Oars Silver, and the Sails Velvet. In every stroke of the Oars they kept time with the sound of Guitarrs, Hoboys, Flutes, Viols, and other Instruments of Musick. Her Maids were dress'd in the Habits of Nymphs and Nereids, the one sort leaning at the Helm, the other holding the Cordage of the Vessel: And so richly perfum'd was all about her, that the Odours reach'd the Banks of the River, and the People that stood there to behold the Arrival of this Stranger. But that which gave the greatest Admiration in this new sort of Spectacle was, to see *Cleopatra* her self in her Boat, where she sat under a Pavillion of Tissue of Gold, and cloath'd as they in those times ordinarily painted their Goddess *Venus*. About her she had several beautiful little Boys placed, who held

held each of them a Fan in his Hand, and who were all of them habited in the same Fashion with *Cupids*, as they are wont to be represented in Pictures, or to be described by the Poets.

Was there ever such a Navigation seen besides ? Can any imagine an Equipage more insolent ? See the Extravagance of this affected Woman : She could not content her self with the Habit and Port of a Queen, but as much as she could possibly, would needs appear like a Goddess. See in her the true Picture of the Coquettes : They would always be remarkable, by some extraordinary Ornament. They can never content themselves with what is decent and becoming a modest and Vertuous Woman, but perpetually affect to have something peculiar about them, in their Cloaths, in their Discourse, in their Behaviour, and in their Countenance. They spend a good Part of their Time about inventing of Modes ; they disdain to follow such foolish Fashions as they call all that are used by others ; and take a Pride to invent some of their own that are altogether new. One has her Mode of Gloves, another hers of Handkerchiefs or Tippetts, and another will be peculiar in Knots or Petticoats.

There is nothing so extravagant as this Humour. An Exchange or two can but furnish a Country Girl they reckon ; all the Trades

Trades that serve to the dressing of Women, can hardly suffice to serve the Luxury of these: They must have Artificers in Pay to find out new Perfumes, to contrive Ribbons of a new and peculiar Fashion. Hardly is a new Fashion born, but with them 'tis grown old. It is hardly enough to them to change them every Day; they consume their entire Fortunes in Gowns and Laces. To live after this manner, is it not to be a meer Coquette? Is it not to resemble a *Cleopatra*? If they be well examined and compared, it will appear, that they have very often the same Design with this Queen; who had reason to dress her self like a *Venus*, having an Intention, like her, to please, but not very innocently. Let none flatter themselves; it is not very easie for any one to be chaste and be a Coquette.

There are too many *Cleopatra*'s in this Age, who testifie but too much their Design by their Mein, and are no less proud than she, though they are not, because they cannot be, so sumptuous as this Queen. They have as much Impudence, though not so much Wealth to serve it. It is without doubt, that all the Women of this sort are not rich: But though they have not the means to do as *Cleopatra*, at least, it sufficiently appears, that they desire to do so. It is not Humility that restrains them, but Fortune. As Pearls and the richest Ornaments do not hinder but
that

that the Caution and Reservedness of a Vertuous Woman will appear: So even the old and ragged Cloaths of these impudent Wretches cannot conceal their Vanity. There is always I know not what of an Air in their Countenance, which shews what they are: And though there be Poverty in their Garb, yet there is no Modesty attending it.

L E T not any think I am here finding fault with those who employ an honest Care in dressing themselves: I have already put a Discourse into the former Part of this Work, wherein I shew, that they may very innocently adorn themselves. I know that the flatteringly Women have been condemn'd in all Ages; insomuch that *Philippis* among the *Athenians*, decreed, that the Women who appear'd in publick in an Undress, should be fined a Thousand Drachmes. *Hesychius* adds, that there were Judges establish'd particularly for this purpose, who were call'd the *Gynaecomones*. And they to give the greater Shame to those that were too negligent, would affix their Sentence to a Tree in the *Ceramick* (that is the most frequented Place of the whole City) that it might there be read by all. They did as much as this at *Lacedemon*, where they expressly, for this purpose, constituted a sort of Magistrates, whom they call'd *Armosynes*, that they might have the Care of punishing those who appear'd in publick without being decently cloath'd.

I own that they had Reason for this, since Neatness seems peculiarly affixed to this Sex, and there is nothing more shameful than to see a Woman tawdry. I declare that I do not make War with Decency but with Affectation. I do not design that they should be wanton, instead of being modest; nor that they should cast themselves into one Extremum for the avoiding of another. I had rather maintain the common Practice of the Sex in this Matter, than make them ridiculous by a singular and extraordinary Reservedness. I am willing to yield something to the Custom of the Age. I allow the Looking-glasses, Knots, and Ornaments; but in Truth, I cannot approve of Luxury and Excess; I cannot approve of those who resemble this *Egyptian Curtizan*, and who take a deal of Pains to be more fine and spruce than all others; nor of those who, that they may have something uncommon, employ all their Fortune, their Time, and their Thoughts to accomplish it.

THEY have need of such a Patron and Protector as *Heliogabalus*, that they may be Coquettes with the more Art and Solemnity. He would needs constitute a Parliament of Women, where they should deliberate their Affairs, and especially should order the Fashions of their Cloaths and Ornaments. And to a School of Impudence, he gave the Name of, an Assembly of ancient and wise Men who

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were

were all the Support of the Empire, and who continually watched for the Preservation of the State, and the good Government of the People. Strange Disorder ! At the same Time that the illustrious Assembly of the Senate were deliberating the Affairs of the Common-wealth, and endeavour'd the Repose and Tranquility of the World : He had another Senate of Women, who deliberated about nothing else but the Mode of Habits, the Colours, the Tippets, the Paints, and all the ridiculous Affairs of the Coquettes.

It was not enough to *Heliogabalus*, to permit and suffer Vice, he was desirous to authorise it, he lov'd it well enough to do thus much for it : And I do not wonder at all, if if they who resemble him are ready to take Pains to make Apologies for the Vicious. But what Advantages can these derive from the Approbation of wicked Persons ? What Honour is it to them to have been lov'd by such an Emperor, who had so ungovernable an Inclination to Evil, that he ravish'd the Vestal Virgins, that he might marry them, and to propagate (as he said) a divine and consecrated Race ? Who made a new God of himself whom he nam'd *Heliogabalus* : To whom they were to sacrifice nothing but Children, and they such as had both Father and Mother living, that these Sacrifices might be the more odious and the more cruel ; and that they might render to him a double

Offer-

Offering at once, that of their Blood, and that of their Tears : Who was so universally debauched, that they call'd him the Husband of all Wives, and the Wife of all Husbands : And who at last had so ill an Opinion of his own Life, that, besides Poison which he constantly carried about him, he caused an high Tower to be built, about the Foot of which he laid a Pavement of Wedges of Silver, thick beset with precious Stones ; to the end (as he said) that if he would throw himself down from the Top of that Tower, it might be said, that his Death was costly, and that never Prince went so gloriously out of the World as he.

The same may be said of *Nero*, who lov'd nothing but Vice : Who took so much Delight to see the Commission of Wickedness, that he caused Fire to be set to the City of *Rome*, that he might have the Pleasure to see it burn : Who publicly married himself, even to Men ; whom they justly called the Poison and the Plague of the World ; who spared not either his Wife, or his Tutor, or his Mother. Shall we wonder that such a Monster had no Esteem but for these affected Creatures ? Shall it be thought strange, that a Protector of Vice did declare himself an Enemy to Vertue ? Can it be held a Prodigy, that a *Nero* should make more Account of a Coquette, than of an honest and vertuous Woman ?

See here who are the Approvers of these insolent Women: Such as he are the Men that praise them, that love, that defend them. The wise and the vertuous have quite another Opinion of them than the ignorant and the vicious. They decry and condemn them as much as is possible; While such a Monster as *Nero* valued them, observe how a *Seneca* did despise them: This Philosopher being banisht, wrote to his Mother a Consolatory Epistle, and tells her, that she not being a Coquette, it might be hoped that in her there would be found Conitancy and Resolution.

“ You (says he) have never been the Idol-
 “ later of all that which others adore, as
 “ Pearls, beautifying Trifles, or superfluous
 “ Ornaments. The Example of such Wo-
 “ men has not corrupted you; and you have
 “ chosen rather to follow right Reason and
 “ be Modest, than to follow Custom and be
 “ affected. You were never ashamed of a
 “ great Belly, as many are who foolishly
 “ blush at their commendable Fruitfulness,
 “ and are afraid to be found in the Company
 “ of their Children, for fear this should les-
 “ sen somewhat the Opinion of their Youth.
 “ You never had your Face infected with
 “ Paint or Perfumes: You have not lov’d
 “ that Sort of Habit and Cloathing which is
 “ so delicate and thin that it could not cover
 “ you, nor hinder but that you might almost
 “ be

“ be said to be naked. You have had no Pas-
“ sion for any thing but for Vertue, and have
“ more esteem’d the Ornaments of the Mind
“ than those of the Face; or, to speak all in
“ one Word, you have never been a Co-
“ quette: You have always inviolably pre-
“ serv’d the Modesty of an excellent Wo-
“ man.

After all this, *Seneca* could not doubt of the Courage of *Helena*, to bear an evil Fortune; and since she was not of the Number of these nice and delicate Women, he made no Difficulty to place her among the brave and courageous Souls. To say the Truth, he had Reason to believe that the Women of this Sort are very subject to Cowardice; since there is not the least Ground to think that a Lady can have any Force of Reasoning in Adversity, after she has spent all her Time in the idle Labour and Care to set off, and adorn and paint her Out-side. A great many have so much Concern for their Faces, that they have no Care at all of their Minds. On the contrary, those Women that despise this small Affectation and Niceness, are ordinarily very generous Persons: As they have a Soul that is a Stranger to Artifice and Constraint, so they have it the more capable of brave Resolutions: They despise things superfluous to apply themselves to what is necessary.

Perhaps it is by reason of this want of Courage, that many Women of great Fortune, but little Souls, have a certain Coquetry more insupportable than all others. As they have less of Generosity, they have more of Insolence and Niceness. They are always troubled about their Countenance ; they resemble those who grow fine all on a sudden, who are not wont to be pompously drest. Their Mein is all affected and constrain'd, their Looks and Smiles are set and studied. But all this cannot succeed ; we may learn by them, that, as Persons who are born rich, are commonly the least covetuous ; so, they who are born truly great in Fortune and Mind too are the least vain. They resemble the Queens on a Stage that have none but a forced and affected Majesty ; and who shew by their Action and Gate, that it has been no long Time that they have had a Scepter in their Hand, and a Crown upon the Head : There is nothing more true than this. And if a Princess disguised or unhappy, notwithstanding her ill Habit, can make some Signs of Grandeur to appear, even under ragged Cloaths : So we shall easily perceive, that the Women, who are ambitious and of mean Extraction, and who are afterwards elevated with Prosperity and Honour, do always shew, in all their Height, some Signs of their Baseness : Especially when they constrain themselves somewhat more than ordinary

nary to affect Greatness, they make it now clearly seen, that it is not Natural to them.

THESE Women may be named Coquettes of Fortune, for their affecting to appear great, as there are others who are Coquettes of the Countenance, in affecting too much to appear beautiful and charming; and there are besides a third Sort, who are the Coquettes of Wit, in that they too much affect and endeavour to appear learned and eloquent. We shall forbear at present these latter for the Conclusion of this Discourse, and return again to the first Sort, whom we cannot sufficiently deride. How strange is their Error! What they do to please, hinders them from succeeding, instead of curing the Distast of their insolent Affectation. It seems as if Fortune were favourable to them, only on condition that they should resemble her, and become blind. It seems as if she would do them no good, but only that she might take from them the right Knowledge of themselves.

THAT is as much as to say, that they have no great Store of Prudence, as well as not of Generosity. Also *Seneca* himself testifies in the Sequel of his Discourse, that there is neither Judgment nor Knowledge in these affected Women. If there may some be found among them, that have a little Wit, there is not a single Woman of this Sort that has

any thing of Discretion or Judgment : They put off some small Punctilios which they have stoln or studied : But if one sees them more than once, one is in Danger to be nauseated with the dull Repetition of the same things. They show nothing but Grimaces. And as they are not capable to speak any thing that is considerable, so neither are they to approve of that which is spoken by others. They admire nothing but those Books, or that Conversation which highly flatters them: Those Impertinents that talk of nothing but Amorous Intrigues, of Romances, or French Trifles.

Never can the Conversation of a well accomplished Man please them, because such have not Complaisance enough to their Follies, nor can they do as many Fops of this Age, who do not content themselves to give Approbation to these Women, but do also seek it from them. They read Pieces of Eloquence and Poetry to them in the Closet, as if they were capable to judge of the Perfection or Defect of any such things : As if they who know not one Rule of Rhetorick, could judge rightly, who observes or who transgresses those Rules.

It is true, there are some Ladies to be found of great Wit, who can speak considerably to such Matters, and whose Advice is no less useful than their Approbation is honourable : But it is not to these Coquettes that

that any thing of worth ought to address it self, it is not these Affected Creatures that we should consult about any matter, but meer Tittle-tattle, Modes, Paint or Grimaces. There are, however, some that seek such Women and approve them; and further, there are some empty Men that even imitate them. There is Affection and Niceness among the Men, as well as among Women.

HERETOFORE *Pompey* was accused of being a Coquet, and to have had rather the Countenance of a spruce Sir *Courtly* than of a Souldier: And yet *Claudius* could reproach him with nothing more to disparage him, than that he had his Fingers often in the Curls of his Hair; which was understood to signifie an extraordinary care of his Head. The Coquetry of Men has made a very considerable progress since those times: At first they contented themselves to imitate the Women in this Folly, but afterwards they endeavoured to exceed them.

‘Who is it (says *Seneca*) deriding these
‘Effeminate Fops, who would not rather chuse
‘to see a disorder in the State, than in his
‘Perriwig? Who has not much more care of
‘his Beauty than of his Health? And who
‘does not spend the best part of the day
‘between his Comb and his Glass, for fear
‘he should not appear spruce? The young
‘Souldiers of *Pompey*, sufficiently answer’d
‘this

' this ridiculous Character, who in the hot-
 ' test of the Fight held their pretty white
 ' Hands before their Faces, fearing more to
 ' lose their sweet Looks than the Victory,
 ' and having more care of their Beauty, than
 ' for the good of their Country, and the
 ' Glory of their Captain. Thus it is
 that *Seneca* speaks of these Effeminate Men:
 It is not an Hermit that thus disparages
 them, but a Courtier; it is not a Preacher,
 but a Philosopher; it is not a Christian but
 a Heathen that condemns them.

AND the Men of Wit have always dis-
 dained the Affectation and Delicacy of the *she*
Coquettes; and if we examine the matter
 thoroughly, we shall find, and be forced to
 own, that they never had any that did ap-
 prove or imitate them among the Men, but
 such as were Ignorant or Vicious, or Inte-
 rested. They would renounce their Vice,
 if they could see it well derided, it may be
 they would return to the commendable in-
 genuity and plainness of the first Ages; and
 Modesty would be more practised in their
 Sex, if it were more in esteem among the
 Men. But it may be said, that if this Vice
 arises from the Vanity of the Women, it is
 maintained by the Compliance and Imita-
 tion of the Men. And not to dissemble,
 it were necessary to the publick good, that
 Men should behave themselves towards these
 Affected Women, as *Jehu* carried himself to
 to *Jezebel*.

This

This old Wretch having still a mind to appear beautiful and agreeable, and setting her self in a Window to be seen, and to charm him at a distance, he commanded that they should throw her out at it; and thus the Just threats of the Prophet were fulfilled upon that cursed Woman. She serv'd for a Meal to the Dogs, after she had been an horror and a scandal to all the World. I think I ought to conclude with this Example, since 'tis taken from the Holy Scripture, and may serve for an Abstract to the whole Discourse, in that it not only shews how the Coquettes are disdained by the Men of Spirit and Courage; but also contains in the whole of her Story, all the circumstances of their Designs, of their Malice, and of their Life.

WHEN Queen *Jezebel* would put to death an Innocent Person, she proclaims a Fast through the whole Nation; and is it not the common Artifice of this sort of Women, to endeavour to cover all Designs, by a specious appearance? May we not see even at this time, those who would make a mixture of Coquetry and Devotion, who would put upon the same Altar, the Ark of God, and the Idols of the Heathens.

This Queen took more pains to please a Stranger, than her own Husband: She painted her self for *Jehu*, rather than for *Ahab*. The Coquettes do the same, they adorn

adorn themselves but for Gallants: If they had no other design but that of pleasing their **Husbands**, they would need more persuasions or menaces to make them keep themselves neat, than are necessary to withhold them from affected and wanton Dressing.

Jezebel lov'd nothing but her Pleasure; she suited her self to the Times; she pursued nothing but her own interest and satisfaction; insomuch that when she saw her own Son slain, she had after that, a mind to be in favour with the Murderer, and even to give him Love, who had his Hands bloody with the killing of his Master. See the wicked Nature of a Coquette, who can have no true Love or Friendship for any Person. It must be owned, that if ever there were any Characters of Generosity in one of this sort, they were in *Cleopatra*; and yet she, as soon as she perceiv'd that the Affairs of *Mark Anthony* declin'd, made her Equipage be secretly prepar'd for a Flight, and to abandon him; she had even a desire to please his Conqueror, and made it be given out that she was Dead.

Jezebel stimulated her Husband, to the perpetrating of a wicked and most dishonourable Action; and while he had yet a little Conscience left him, and hesitated at the ravishing away his Subjects Goods, she took from him all Scruple, and carried him on to Oppressions and Murders. The Coquettes

quettes never give but violent Counsels, they do not reign but in Tyranny; and we may say that *Poppea* was more cruel than *Nero* himself. And do we not see such an one in the Gospel, who asked no less for the reward of a paltry Jig and her Impudences, than the Head of an Innocent Prophet, though she might have asked beside that, even to half a Kingdom? This is that they mostly love, to destroy Honest and Virtuous Persons; and I will confidently say, that the best of Men are in a great deal of danger to be corrupted, whenever they become Husbands or Servants to a Coquette.

But this is not all; that we may describe the effects of Coquetry in the Actions of *Jezebel*, we ought to conclude with that Disease which continued the longest with her, and of which the Women that are of her sort, can never be cured. As old as she was, she thought to make her self Beautiful; she serv'd her self more than ever of Artifice and Dressing; she believ'd she might still have Charm enough to please her Enemy, as *Phryne* to corrupt her Judges. But it was not enough for this old Coquette, to shew, that she might defend her self; and having now no Beauty, she wanted also her Kingdom, and the Guards of it to preserve her. It is in all times that the Coquettes endeavour to pass for Juvenile and Young:
and

and this is not a Disease that has only of late invaded them.

There have been times wherein the abhorrence of but appearing Old was so universal, that none could be found who would act the Person of one in Years upon the Stage. It was necessary that Emperors should employ their Authority to procure this, and they were often forced to make use of those who were condemned to Banishment, or some other grievous Punishment. It was a Punishment but to counterfeit only the being Old; and none could be brought to do it, but Malefactors. Strange blindness (says *Tertullian*) speaking of the Coquettes; they ask of God, that he would give them a long Life, and the mean while are ashamed to be Old.

There is nothing these Creatures will not do to conceal their Age; but to what purpose is all their Artifice? Let them borrow another Colour, let them borrow other Hair, yet they can neither buy nor borrow other Eyes. It is in this part, that their Old Age will appear, though they should conceal it in all the rest. The Paint which conceals their Wrinkles cannot disguise either their Vanity or their Years. We judge of the Disease by the Remedy. We see at the same time both their Age, and the Design which they have to conceal it: So that instead of procuring themselves Pity, as they would do, if they were Humble and Virtuous,

tuous, they create an abhorrence in all that see them, by being still vain and affected.

They are commonly derided; and there are very few old ones, who are so lucky as *Archenaſte*, with whom *Plato* they ſay fell in love, though ſhe was far in Years. There are nevertheless enough who attempt to ſucceed as ſhe did, though they are very ſeldom ſo happy. There have been thoſe who when they were deſerted by Courtiers, have been glad to be deſir'd by Philoſophers; after they could no longer pretend to Beauty, they have pretended to Eloquence. They became *Sybil*s, after they had acted the Nymphs. They have not quitted their Coquettery, but only refin'd it; they make it paſs from the Face to the Mind.

LET it be well obſerv'd, and I doubt not but there may be found a great number of theſe, who will never ceaſe to contend for Sufficiency, and who have common places prepar'd, to ſhew that the Converſation of a good Wit, is of more worth than the ſight of a Beautiful Face; and that there is no leſs pleaſure in beholding a good Picture, than in ſeeing a fair Woman ſit ſilent. That the Judgment of *Paris* was only fit for a Shepherd, when he would not give the Apple to *Pallas* rather than to *Venus*. But for all what they can ſay, theſe Three Goddeſſes may ſerve us for Inſtances of the Three ſorts of Coquettes. There are of
them

them that are Rich as *Juno*, and some Fair as *Venus*, and some Learned as *Pallas* : I do not design to determine which sort of them is the worst, I content my self to blame them all; and it is enough to say, that they would willingly be preferr'd each of them before the others; that there may be Affectation in the pretence to Wit, as well as in the pretence to Beauty or Finery.

FURTHER, there is some Modesty, or at least some Address in those who do not affect to pass for Beauties, when Nature has never given them this advantage, or Old Age has taken it from them again. And though they do pretend to Knowledge a little more than is becoming, it seems to me nevertheless, that they never give one so great an aversion, as those of *Jezebel's* kind, who employ all sorts of Affectations and Disguises to cover their Defects, instead of endeavouring to render them tolerable by Modesty. And these Women never forsake their Folly; their Coquetry endures always, as well as their desire to appear Fair.

How contrary is Affectation, to the Gravity that becomes Old Age! How ridiculous are the Ladies, when at the Age of this wanton Queen, they will be still making Babies! And nevertheless if we consider the Countenances of some that are no younger than she, and do judge rightly of their
their

their Mein, their Postures, their Looks, their Habits: It will seem to us, that some new sort of Devil has possessed them; a Devil more hard to be drove out than any other; a Devil that may be afraid indeed of Holy-water, for fear the painted Face should be disfigured by it, but such an one as is not to be cast out by that or any ordinary Exorcisms.

This Wantonness seems a Disease utterly incurable in a great many; though to say the truth, one would not utterly despair of seeing the cure of some, if they would but only consider well what was the shameful end of these proud Women. The end of *Jezebel* ought to terrifie them. This Example seem'd so forcible to *Gregory Nazianzen*, that he made use of it for this purpose in a Poem which he made against the wanton and nice Ladies, who were too curious in their Ornaments, and about their Beauty. He compares *Jezebel* with *Esther*, and says, that as the latter is a Pourtraiture of the Modest Beauties, the former is a shameful Picture of the Wanton ones.

How different (says he) were these Two Queens in their Designs, and in their Fortunes, who were alike in Condition. *Esther* with her native Countenance, charm'd the Great *Ahasuerus*; *Jezebel* with her Artifices increased the rage of *Jehu* *Jezebel* was thrown out at the Window where she shew'd her self with her Paint, and her affected Countenance.

F

But

But *Eſther* was advanced to a Throne to which ſhe dar'd not to lift up her Eyes; and hardly had ſhe the Boldneſs to name her ſelf the Servant of a Prince who judged her worthy to be his Wife. See here the Glorious Advancement of a poor Captive Maid, and the Shameful Fall of a Princeſs born by the Methods they follow'd. And *Eſther* was the Safety of her Nation, but *Jezebel* the Shame and Ruin of hers.

THESE two are, as I think, the fitteſt Examples that can be propoſed to the Women, of a genuine Beauty, and an affected one, or a Coquette: Let them conſider well theſe two Characters, and without Paſſion examine to which of theſe two Queens it would be beſt for them to conform themſelves: Let them repreſent to themſelves further, the Abhorrence which Heathens themſelves have had to Affectation; and that they may the more effectually be perſwaded to avoid it, let them at leaſt remember that themſelves are Chriſtians, and by conſequence are more obliged to Modeſty than a *Poppa* or *Cleopatra*: Let them think at leiſure, that if Modeſty be required in them now, it is no more than was deſired even by the Infidels, for the forming of an Excellent Woman, in their times: And that as among Chriſtians, Religion does not approve of this ſort of Behaviour, ſo among the Heathens Reason alone did condemn it.

Let

Let them call to mind, that in the Primitive times of the Church, the Christian Ladies could be known by the Reservedness and Modesty of their Countenance. Let them see for instance the *Grecina* in *Tacitus*, who was accused of having been Baptised, as several of the Fathers observe, only because of the Modesty of her Behaviour, her Dress, and her Countenance.

But let not this deter any Person; it is not necessary that to avoid the being a Coquette, you should renounce all Agreeableness, but only that you avoid Vanity. You must avoid Affectation and Wantonness, you need not forsake a Genteel Carriage. *Asella* " (says *St. Jerom*) was Modest, but there " was nothing so Chearful as her Severity, " nor any thing so Severe as her Chearfulness: There was nothing so Sweet and " Gentle as her Reservedness, nor any thing " so Reserv'd as her Gentleness: There was nothing ungovern'd in her; she knew how to temper Civility with Honesty: And in Truth, Is it not possible to be agreeable, without employing so much Artifice and Constraint as these Women make use of?

LET not any say, that this Exterior Countenance and Shew, does sometimes not depend upon our selves; and that there are many Ladies who have the appearance of Coquettes, although in Truth they are not such: I own, indeed, that there are some

very unlucky Faces; I own that they have sometimes I know not what of Boldness and Briskness upon them without, though there be nothing but Modesty within. But I know very well that the Ladies may be Coquettes in divers Fashions, some are such by Artifice, some by Ignorance, and some perhaps by meer Misfortune: By Artifice they are such, when they endeavour and frame their Mein and Gate that they may please and be Charming: By Ignorance they are such, when not knowing what is allow'd or forbidden in their Behaviour, they become affected, though their design be Innocent: By Misfortune they are such, when though they are not guilty either by Ignorance or Malice, they have nevertheless the Visage of a Coquette, though their Mind is not at all such. We may say the first sort ought to be Punish'd, the second to be Instructed, and the last to be Pitied.

And yet there is no very great occasion to pity them, for besides the inward Consolation that they may have in the Testimony of a good Conscience, to the Innocency of their Intentions, they have also this Advantage, that they undeceive People whenever they come to make themselves known: They are quite contrary to the Hypocrites, who cover their inward Insolence with a Disguised and Humble Countenance: So these People seek the Light, while the Hypocrites shun it:
They

They are willing that the Disparaging Mask should be lifted up, since they gain Reputation by that which would destroy it in others. They do not fear a Trial, and if we must be in an Error for the approving of Hypocrites, we must also be so for the condemning of these Persons.

They have yet another Felicity, which is, that Experience does not only justify them, but also confirms and strengthens their Reputation: Those who are undeceived, will not dare to judge so rashly of them again; and their Modesty will be the more firmly believed after it has been doubted of, when once that doubt is removed. Their Pardon will be begg'd, for the having entertained an ill Opinion of their Innocence. If it happens after this, that they do commit a Fault, there must be very great and evident Proofs of it before it will be believed. And for the having too lightly believed the Appearance, Men will after this hardly credit the Truth.

And it cannot be long e'er these, who are only unfortunate in this case, will undeceive those that think hardly of them; whatever shew of Liberty they may make, provided there be Modesty in the Soul, it will always cast forth some Rays on the out-side. Experience often shews, that the signs on the Countenance are false; especially there is nothing so easie, as to observe in the Conversation,

versation, whether Ladies that appear Coquettes, are so in truth or not: There needs but only to observe, whether or no they be easily provoked; we may judge of their Modesty by their Patience: Those who are not such can endure Correction; but those who are such cannot bear it: These are angry for the least Opposition to them, or for the least Reproof; and as they will shun that clear Light which would shew the Defects of their Faces, so they hate the Truth which discovers those of their Minds.

It is in this that they further resemble the *Jezabel* we have mentioned, who made War with the Prophets, and could endure none but Flatterers about her. But let them be now as angry as they please at what I have said of them, I am resolved to make them no other Complement in this Discourse, than that I gave their Friends in the Chapter of the Debauched Woman. I quarrel with none but the Vicious; and I Praise *Ester* and *Octavia*, as much as I Condemn *Jezabel*, and *Poppa*, and *Cleopatra*. There is not a Treatise in both these Books, that ought to please a Vertuous and Honest Woman more than this, since there is nothing so contrary to her as Wantonness and Affectation. And since there are some Ladies very Vertuous, who are constrained sometimes not to appear in so good Humour as they might without wrong to their Vertue, only

only for fear they should be suspected of this Fault: They chuse rather to put themselves in danger of being thought Rigid and Austere, than to seem Wanton; and do believe, that in the matter of Modesty, it is less Shame for a Lady to be accused of Excess than of Defect.

Thus I have shewn the Opinion which I have of the Vice, without any fear of the Anger of the Vicious: I Scorn their Approbation of me, as I refuse them mine: And I shall always have this Advantage on my side, that the Aversion which I have for their Impudence, is greater, and even more Just, than the Hatred they can have for my Freedom of Speech. And besides, if I had Cowardise enough to fear them, yet I should have sufficient Encouragement in this, that those who are the greatest Coquettes, do not believe themselves such. From hence I assure my self, I shall not make them my Enemies, but those who are most guilty of this Fault, will help me to condemn in another, that which Flattery and Self-love hinders them from seeing and acknowledging in their own Actions, in their Conversations and their Countenances.

Of Business and Idleness.

I CANNOT, I think, better place the Discourse of the Lazy and Idle, than next after that of the Coquettes. It seems to me, that I have still the same Enemies to encounter, and that this Subject is but a Branch of the former: For if we narrowly observe the Case, we shall be forced to acknowledge, that all the time spent in Niceness and Affectation, is in Truth but lost time. And if we examine well the Ridiculous Employment of many Ladies, and their Superfluous Exercises, will it not seem to us, that their whole Life is nothing else but a long Idleness? Will it not be thought in effect, but a long Infancy and Childhood? Though their Business and Employment be commonly much less Innocent than that first Age, it must be acknowledged that 'tis hardly more Serious or more Useful. What difference is there between a Child that dresses and undresses a Baby, and those who spend great part of their time before a Looking-glass, to see and rectifie themselves? Certainly the Folly of these is the more Shameful and Ridiculous of the two: As they are more obliged to spend their time better, they are also more guilty in the losing it.

If

If we did consider well what the Women commonly do, we would be apt to say that the one half of Mankind were Paralytick, and that there is but one part of this Species of Creatures that are employ'd; while the Men spend their time in the Wars, in Studies, in the Exercise of Government, or in Traffick: If any ask what it is that the most of the Women do, no answer can be given, unless it be said they spend their time in Dressing, in Walking, in Tattle, and in Play. Are they born but for this alone? When we see them only employ'd about Trifles, may we say that they have Souls capable of the same Designs, and of the same Instructions with ours?

Plato, in the seventh Book of his Laws, will have it, That they ought to employ themselves in the same Exercises with the Men; and sets himself to prove, That they have no less Capacities than they. If they were employ'd as they might be, (says he) every City would be double what it is; and would be increased by the one half, without any Addition to the Number of the Citizens. This were a way to increase the World by one half. It were not necessary to multiply it for this purpose, it were sufficient to employ it. This was the Opinion of that Philosopher, and he thought that even for the Military Art, and the Exercise of War, the Women are no less fit than the Men.

But

But if his Opinion does not seem Just in this Point, and we cannot consent to revive a Government of Amazons: Yet at least this cannot be denied that he was in the right, with respect to many other Employments, in which the Women might certainly render themselves useful to the Publick, instead of living as they do in utter Idleness. If they are not born with Bodies strong enough for the Toils of War, at least they have a Mind capable of good Instructions as well as ours. But I will say more, They are born with the same Obligation to spend their time well. And I add further, That in what Age soever one would form an Excellent Woman, there is no ground for the making her Lazy and Slothful that she may be so.

BUT what? will some say, Do not the Women take a great deal of Pains? Is there any reason to complain that they are Idle? Is not this using of their time, to Converse, Visit, and entertain Company? It is true, to Talk is to do something; but if it be unprofitable useless Talk, this will go for nothing. What do I say? I should rather have said this is accounted a Sin; since it is not enough that we abstain from doing Evil, but we are also oblig'd to do that which is Good. We are like those Workmen that are hired by the Day, who are forbidden not only to lose their time, but also to employ it about any other Business than that they

they are hired for. We are not less guilty in the doing things Superfluous, than in doing nothing at all.

I may say as much of Thoughts as of Words, and must condemn not only the Discourse, but also the Meditation that is unprofitable. If one would not speak any thing that is not Good, neither ought she to think it: If the Soul did conceive nothing but what is Profitable, the Mouth would utter nothing that is Superfluous. We must sink down even to the Heart, to find the Original of Evil; and never expect to find the Stream pure and wholsom, when we know the Spring to be infected. There are then Idle and Vain Thoughts, as well as Idle Words; and it is not less forbidden to spend our time in Musing, than in Speaking unprofitably. As the Action of the Soul is more Precious and Important than that of the Body, so we are obliged to give it a more Elevated Object, and a more Excellent End.

Let us consider the Soul a little, if we can be contented to do it. Our Spirit acts without ever ceasing, as well as the Natural Heat while we are alive; and if we do not find it such Employment as is good, without doubt it will find it self such as is bad. It does the same as the Stomach, which fills it self with ill Humours, if it be not supplied with good Nourishment. But yet this is not all,

all, our Evil does not come from this Source alone; the Hatred of our Great Adversary, makes use of our bad Inclinations to compleat our Destruction; to the end our Mind, which does incessantly act, may neglect the Employment that is most necessary; he endeavours, by all manner of means, to amuse and divert us by those that are unprofitable: The Devil does by them whom he would divert from good Works, as the Task-masters of *Egypt* did by the *Israelites*; they kept them constantly employ'd, that they might hinder them from Rebelling, and for fear they might gain time or means to recover their Liberty. They hardly gave them time to take breath; they never ceased to find out some work for them, though it were the most mean or frivolous, even to the gathering of Straw, or the counting of Tyles.

This is the Artifice that Hell employs to divert us from any Holy Exercise; he makes us spend all our time about Trifles, that none may remain to us for the Performance of our Duty. This is his Tyranny and Policy, he keeps us always in unprofitable Business as under a Yoke, which hinders even the reflecting upon our selves, or the considering our own Actions that we might be ashamed of them. Or to speak more properly, he does not employ but amuses us. This is the most dangerous as well as the most ordinary

nary cheat of this Enemy ; who if he cannot hinder the Inclination that we have to Good , he will steal away if he can , the time to think and to practise it. He takes from us the Opportunities of using our time , by industriously presenting us with those of losing it.

Let us acknowledge the truth ; the Ladies are very much employ'd : But about what ? Certainly I believe there is no thought would put them more out of countenance than this , if they would give themselves sometimes the labour to examine wherein they have spent their day. They would find out what it is that hinders them from allowing a good part of their time to Reading, or such Conversation as would be profitable, since they spend it all in Tattle, in Play, and other Exercises that are vain and fruitless. This is the first effect of Idleness, that it , in the first place, blinds us, and busies us about what is superfluous, that so we may not bethink our selves of those things which are necessary.

IT begins at the Forgetfulness of our Duty : They who languish under this Disease, have no more relish or liking of good and profitable Actions , than they who are deep in an Hectick Fever have of good and wholsom nourishment : Of all Spirits or Wits ; of all Books , and of all Exercises, they love none but the least useful. As soon

as there appears to be any advantage or benefit of an Employment, it is disagreeing to them: Thus does Idleness close their Eyes, before it binds their Hands. Thus we may see it cannot hinder them from Action, but by hindering them from Knowledge. Also we may perceive, that among the Women, there are none more Imprudent than those that are Idle: They stand astonished at every Event, because there is no one which finds them prepar'd: They are always surprized. It is not the Lightning that can rouse them, till the Clap of Thunder comes. It is not foresight that stirs them, but only repentance and after-wit. They do not observe the approach and arrival of an Opportunity, but the departure of it.

They are like those Foolish Virgins which slept, while they ought to have been watching; and were yet to seek for Oyl, when it was necessary that their Lamps should have been burning. If they do awaken themselves, it is too late: If it happens that they open their Eyes to the Light, it is only that they may shut them again for a long time. Sometimes they think they must break off the Chains that hold them, and that they will employ themselves in something profitable to them; but their Resolution is never follow'd with any effect. They stir still, but in their Idleness, as those that cannot sleep,
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turn themselves in their Bed, this is without going from it, and serves only for their falling into the sounder sleep.

THERE is no doubt but they sometimes make a show of Activity, but 'tis like the heavy Ostrich, which stretches her Wings as if she would fly, and yet never mounts above the Earth. 'Idle Persons, (says Solomon) are fastened to their Laziness, like a Door upon its Hinges; you may open or shut it, but though it be often thus moved to and fro, 'tis still fix'd in the same place. The Sloathful, says he elsewhere, will, and they will not; as soon as they have made one Resolution, there rises up another in them that is quite contrary: He cannot act when he would, because he has not a Will when he ought.

The Negligence which Idleness creates, has for its ordinary Companions, Irresolution, and Inconstancy; they who are infected with it, have no sooner a Design, but they change it; they lay many Foundations, but build nothing, never do they finish any Edifice. They have not firm and strong Resolutions: They do not usually say I will, but I would. Their Will incessantly wavers. They have not Desires, but only Wishes. They can deliberate, but not conclude and resolve. Their Motions are not Progressive as we may say, but only Circular. They can advance no more than he that walks in a Labyrinth.

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AND how can there be any progress in the work of any Person, who has neither Aim nor Design, and who proposes nothing to himself but the losing of his time. They are like Archers that draw continually their Bow, but have no Mark, and who lose as many Arrows as they shoot. They are like Marriners floating upon the Sea, abandon'd to the Winds, without proposing to themselves any Port, and without observing the Pole. Provided they live from Morning to Evening, it is enough to them: They care not how the time comes, but how to pass it away: They never think it so short as when they have lost it; and if they cannot do this pleasantly, 'tis tedious. But what at last comes of all this? The pains that they take to pass away the Day, makes it seem long. They seek so much to recreate themselves, that they do not recreate themselves at all: While they run after Divertisements, they are like those who too often take Physick; and as these encrease their Distempers by the endeavour to remedy them, so they encrease the tediousness, by too much endeavour to avoid it.

IDLENESS is Melancholly in the midst of Past-times; it is discontented at it self, it sinks with its own weight; it is disgusted with every thing, because it is steadily applied to nothing. They ought to represent to themselves, that as it is Hunger which
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makes us find pleasure in our Food, so 'tis Labour that must make us take pleasure in Rest. How is Idleness an hindrance of it self! How busie is it in its leisure! How sad is it in its Divertisements! After all, in spite of themselves, they must needs do something, that they may find a pleasure in doing nothing. Business cures us of Distaste, as Rest does of Weariness; but we invert the natural order of things. Being born to rest our selves a little, that we may labour much, we rest our selves much, that we may labour a little. Nevertheless, this is not enough, to say that Labour is necessary for the avoiding of Tedioufness; but it must be said, it is necessary for the avoiding of Sin, or of the Occasions and Opportunities of committing it.

Religion speaks after another manner of Good Works, than Reason alone can do: That does not only condemn Idleness, but punishes it too. 'Tis true, Religion does not forbid all Pastime and Recreation, it only forbids the losing of our Time. God has given no one a Life to spend it unprofitably; whether he treats us as Hirelings, or as Children, whether he gives Heaven as an Heritage or as a Reward. He always wills that we do Labour, because he Labour'd himself. We have to animate us, both his Command and his Example: It is in Labour that we imitate him as a Father,

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or serve him as a Master. There is no Person has a Dispensation from obeying this Law, neither by the Advantages of Nature, or by those of Fortune.

BUT wherein can the Ladies of Quality employ their time? I am willing that a Great Person should make answer to this Question, that they may the better regard it: I desire that *St. Jerom*, who has given so many good instructions to the Women in his Writings, may serve them for a Director in this matter. When he teaches *Paula* a Roman Lady, how to spend her time pleasantly and innocently, he advises her especially to be never Idle, and to employ her self always in some honest Exercise: He would have her work with her own Hands. 'Though you are (says he) of the Race of the *Scipio's*, or the *Gracchi*, and your Ancestors have born in their Arms the Figure of *Agamemnon*, whom they call'd King of Kings; yet you ought not to forbear the spinning of Wool, or the labouring in something as others do. Your Birth does not give you a Dispensation from this Business; and how great soever you are born, you ought not to be ashamed to handle a Spindle or Distaff. You ought not to be ashamed to employ those Hands, which seem to be destined for the holding of a Scepter. This is the Opinion of that great Saint, who writing also to another Lady about

bout this matter, promises her, he would tell her a way to live without either Tediousness or Sin ; assuring her, that there was no more necessary for this, but to give her self to Reading, Prayer and Working ; and that these Three Employments being well managed, the time would never seem long to her.

'Tis true, he wrote to Ladies that asked his Counsel how they should well educate a Daughter, not according to the Mode and Custom of the World, but according to Christian Morality. Some will say too perhaps, that this was the advise of a Priest, and is fitter for the Ladies in a Cloister, than for those of the Court. To which I may answer, certainly this great Person understood as well the Laws of Decency as of Devotion ; and it does not at all appear in what he said to this Lady, that he required of her so great Austerity, as they bind themselves to, who retire from the World. But if these Rules are thought too severe for the right forming of an excellent Woman, and it be supposed that Heathen Morality may be strict enough for that purpose, and a little more relaxed than this, let us then set by St. *Jerom* at present, and consult *Seneca*, to learn wherein the Ladies ought to spend their time. But we shall see, that not only Religion, but also the light of Nature, does condemn the Idle Ladies ; let us see

among the Heathens, how Queens and Princesses employ'd themselves. Let us read in *Livy*, the praises of *Tanaquil*, the Wife of the Ancient *Tarquin*; all the World knows to what degree this Lady render'd her self Famous, by her great Wit, her noble Courage, and excellent Prudence. And the mean while, the *Romans* willing to honour her Memory, contented themselves to set up for her a Statue, holding a Distaff in its Hand. They might have given her a Sword for her Valour, or a Scepter, because of her wise Conduct; and nevertheless they put nothing into her Hands, but what was common to other Ladies. She was Politick, she was Victorious, she was Learned, and nevertheless they represented her holding but a Distaff. They indeed believed, that this was the greatest sign of all her Vertue, to shew that she did not lose her time, that she was never idle. It was well enough known what she had done for the Conservation of the State; this was to make it also known, that as she applied her self to great things, so she did not neglect small ones.

It was in this, that she was so highly commendable, that she did not disdain the ordinary works of other Women, even after she had imployed her Mind about the greatest Affairs of the World. She was not of the mind of those foolish and proud Coquettes, who take a pride in renouncing the Exercises

cises proper to their Sex, only because they are common to other Women of less Fortune.

But this is a sufficient Testimony of their little worth; the greatest Wits of both Sexes, ought sometimes to apply themselves to small Employments, as well as to those that are most elevated. *Plutarch* observes, that the Dictators of *Rome*, after their Election, had a Custom of going to visit the Geese of the Capitol (which were continually kept there in remembrance of a Deliverance of the City by the cackling of this wakeful Creature,) to see if they wanted any thing, after they had visited the Temples, to see if the Statues of their Gods were in good order. To teach them that nothing should be neglected, and that great Persons ought not to despise the Affairs that seem to be of small importance.

It is not an Employment unworthy of a Lady, to Spin or do any such works; it is not an Employ too mean for the Sex, nor an Affair of too little importance, to seek the means of avoiding Idleness. Since Idleness is no less than the loss of Time, this is a thing of so much value, that we ought not to despise the smallest losses of that which is in every part so precious. He that can willingly lose an Hour, can loose a Day; he will accustom himself to be prodigal of a Treasure, of which he ought always to

be Covetous. The wisest of all Kings, describing an Excellent Woman, contents himself for an abridgment of her fine Qualities, to say, *She layeth her Hand to the Spindle, and her Hands hold the Distaff*; after she had employed her self in more elevated actions.

The Romans thought they could not give fairer evidences of the Vertue of a Woman, than to make it appear that she never lost her time: For since 'tis very difficult to be Chaste and yet Idle, what greater praise could a Lady receive, than that which is given to *Tanaquil*? But to say the truth, while they put a Distaff in her Hand, if they were to set up the Statues of many Ladies of our Age, they must do it after quite another manner; they could put nothing in their Hands but Cards or Dice, or Flowers or Fans, or a Looking-Glass, and such like amusements of Lazy Persons.

I could yet further represent a more dangerous effect of Idleness, but that I have spoke of it before in the former part of this Work; and I shall content my self in this Place, that I may oblige the Ladies to apply themselves always to some honest Business, to propose to them the *Clytemnestra* of the Poets, who became Dishonest by being Idle: And on the other Hand I propose to them *Penelope*, who unravell'd her work as often as she had finish'd it, that she might not

not be Idle ; and who, to say the truth, had never been chaste so long, if she had not been always employed.

This is the Opinion of all Ages, and the Experience of all Nations ; this is that we learn from the *Greek*, as well as the *Roman* History. *Alexander* having a Design to make a Present to the Ladies of *Persia*, could think of nothing so precious among the things about him, nor any thing so worthy to be offer'd, as the Robes which his Mother and Sisters had made him with their own Hands. The greatest Princesses were not ashamed to work in those times, and to apply themselves to such Business as is not thought fitting now a-days for any but such as work out of necessity. As if Idleness were not forbidden to all the World, or it were rather permitted to the Rich to lose their time, than the Poor.

What is there that can be found fault with in these Examples ? Were not the Ladies that I mention, very Great, both in Birth and Wit ? I have not sent them to the Peasants. It is not to the Shops that I send them for their Model, but to the Courts of the greatest Princesses of the World. I do not speak here of those who have worked to avoid Poverty, but of those who did it only to avoid Vice. If *Alexander* was ashamed to run in the Olympick Games, because he had not Kings to run with him, certainly

the Ladies of our Age ought not to be ashamed of employing their time in some honest Business, since it would put them into the Company of so many Illustrious Women, and great Queens. It is a Law that none have a Dispensation to neglect. They ought not to seek for Excuses of Idleness, since there are many sorts of Business in which they may spend their time. They are not commanded to have always their Books or Works in their Hands.

After we have given their due to the Laws Divine and Humane, we may accommodate our Employment to our Humour, and chuse to exercise our selves in what is most agreeable to us. When I shew that they may apply themselves to work with their Hands, I do not mean that they ought never to do any thing else. I make much more account of the Labour of the Mind, than of that of the Body, and I do not think that the Life of those who Meditate, is altogether Idle. I know well, that the Actions which are most suitable to Mankind, are not those of the Hands, but those of the Soul. I know that Philosophy labours more honourably in Meditation, than any Artificer in his Trade.

I grant that the Action of the Soul is not less real and true than that of the Hands, but only it is less coarse and gross. The inward Labour, is not less solid, for being
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less material or visible. The most noble Business of Man, depends upon a Faculty which no Tyrants can hinder from acting. We may Love or Meditate when in Chains. Meditation is always in our power; and the Action which is most fair and most noble, is also the most easie and free. If there may be some found who have lost their Hands, yet there is no Man without a Will: And though Fortune may hinder us from being liberal, yet cannot it hinder us from being pitiful.

I do not mean then, that it is to be idle, to Contemplate God, and to Love him: I do not mean that they should busie themselves always in the Labour of the Hands, since there are many sorts of Actions, to which we may apply our selves for the avoiding Idleness. And further, I may say, the Precept of Labour, is more easie than I have yet described it. If Business be commanded, that we may avoid Sin, Divertisement is also permitted, that we may not be too much tired. The Master whom we serve, is not severe, his Yoke is easie, and his Burden is light; he permits us Plays and Recreations that are Honest? What do I say? He does not only permit, he does also recompence them as a Labour employ'd in his Service, provided our Intention be well regulated, and we do all to his Glory.

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Let none think then, that to use their time, they ought always to hold a Distaff, or that they ought to be always busied in Reading, Meditation or Prayer. It must not be believ'd, that to be an excellent Woman, one ought absolutely to renounce all manner of Pleasures : I do not quarrel with Recreation, but on the contrary, I esteem it absolutely necessary, and very often Innocent. It is serviceable to Vertue, when 'tis moderated, although it corrupts that when it is excessive. I know well enough that our strength is not infinite, and that we do need sometimes to take breath, that we may after it be the more capable to apply our selves to Vertuous and Good Actions. I utterly condemn those dull and melancholy Humours, who do nothing but trouble Conversation, by shewing their aversion to innocent Pastimes ; and who resemble that *Indian Tree* which they call Mournful, which never Blossoms but in the Night, and whose Flowers all drop off, as soon as the chearful Light appears ; as if it were grieved at the rising of the Sun, or could not endure the Day. I declare that these Melancholy Spirits are not the fittest of all for Vertue ; and that their Sadness comes sometimes from an Evil cause, or else it is a mark of some bad design.

I believe that Temperance extends it self as well to the moderating of Grief as of Joy :

Joy: That Morality teaches there may be a defect as well as an excess, in the matter of Recreations; and that there is a Vertue between these two, in this very case which *Aquinas* calls *Entrepelia*.

I know very well, that *Monsieur de Sales* has delivered it in his Books, that *Balls* and *Gaming* are indifferent, and that he maintained this Doctrine, even when it was opposed. I declare yet once more, that I do not oppose Gaming, nor any lawful Diversifements, but only the Excess and Disorder that sometimes attends them.

For beyond the necessary and honest Recreating of our selves, what can justify the doing nothing else but Play: To have always the Dice or the Cards in hand, and to turn Recreation into a Business? What can be more shameful, than to acquire the Reputation of a Gamester? What is there more scandalous or more infamous? If they are not altogether obstinate in Evil, let them make reflection upon the danger they put themselves in, of neglecting their Duty, who are habituated to play; the danger of leaving their Children without Instruction, their Family without Conduct, and very often their Husbands without their Love and Assistance. But if they do not represent to themselves all these Disorders, let them but only think of the time that they lose.

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Let them not think, if they have no mind to it, of the Opportunities and Occasions of Evil that Play brings with it ; but let them consider how many Opportunities of doing Good it takes from them. Let them be ashamed to say as they often do, How shall we pass away this Day ? since to speak after this sort, they must forget what Christianity requires of us : They must have forgotten how many good Works we have to do, and how many Passions to overcome : They must have forgotten in the last place, that on the loss of Time, depends the loss of Eternity.

Of the Temperance of Women.

VOLUPTUOUSNESS is wont to debauch Mankind after a manner much more gross and coarse than Vanity ; this blinds us with Rays and Glittering, but the former does it only with Filth and Dirt. There seems to be less Disparagement and Shame in being blinded as *Phaeton* was, than as were the Companions of *Ulysses*. From the time that this Infamous *Circe* Charms us, if we do not lose the Figures of Men, yet at least we lose the Sentiments that would become such. We have no longer any but
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Brutal Passions: It makes a quite contrary Metamorphosis to that, which the Poets say it put upon those *Greeks*; for as they are said to have retained the Reason of Men under the Shapes of Brutes, I think it ought rather to have been said, that they had Brutal Souls under the Shapes of Men. Voluptuousness does us more harm than it is said to have done to the *Grillus* in *Plutarch*; it took from him but the Shape of a Man, but it takes from us even our Reason it self, and places us among the Rank of Beasts. It is for this reason that Intemperance is more Shameful than Vanity, even when it is not more guilty. The desire of elevating ones self to a high pitch of Honour, is not so contrary to the Reason and Nature of a Man, as 'tis to abase our selves by Sensual Pleasures and Lewdness. If Vanity be too Imaginary a thing to deserve our Indulgence of it, Voluptuousness is too Gross and Corporeal. But if this Reasoning relates to both the Sexes, yet it seems chiefly to belong to the Ladies, because Purity and Honesty seem to be more necessary to them of the two. It is more Shameful to them to be Voluptuous than Vain: And Intemperance seems to be more contrary to them than to us: And that if the Sin be equal, yet the Shame and Disparagement is not alike in both Sexes. If Courage be the Advantage of the Men, Purity as much belongs to the Women. It seems

seems as if this Vertue were somewhat more Spiritual than all others, because it withdraws us from matter. Courage fortifies us, Justice regulates us, Prudence enlightens us, but Temperance does Purifie and even Subtilize the Body it self.

WHAT Honesty or Vertue can be expected in a Voluptuous Woman? And what can we think of those who so pamper their Bodies, but that they fatten up a Victim for a Sacrifice to the Goddess of Pleasure. This great Delicacy is a very ill Omen; it is contrary to Vertue, where it is not altogether necessary to Health, and is not made so by an ill Custom. This must needs be a Poison where it is not a Remedy. And how is it possible that Chastity can preserve it self amidst so much Softness and Excess? *The Just shall flourish like the Palm-tree*, says the Holy Spirit; and the Palm never grows better, they say, than when it is planted in Barren and Sandy places. The same is true of Chastity, it takes much better Root in Mortification, than in Pleasures and Indulgence. This is a Tree altogether Celestial, and derives its Nourishment from the Dew of Heaven, and not from the Fatness of the Earth.

Let any examine well all the Moral Vertues, and they will find that there is not one of them but has need of Temperance; without it Prudence is liable to Error, Courage

to Rashness, and Justice to Corruption. Temperance is like what some Philosophers fancied the first matter to be, out of the Bosom of which all the Forms of Moral Vertue may be drawn: It is the Mother of the Vertues; it is their Nurse: Especially is there nothing so contrary to Chastity as Voluptuousness. And *Juvenal* had reason to say, that the Reign of Chastity could continue no longer than did that of Sobriety and Abstinence: Purity cannot maintain it self in Luxury: *Venus* must be form'd of this Scum. This Argument has a great deal of force towards the obliging to Temperance, those who have a mind to live Chast.

BUT suppose there are some that have another sort of Resolution, and who have no other Care but to preserve their Beauty. Certainly this is that to which Temperance is absolutely necessary; this maintains, when Voluptuousness would ruin it: The Beautiful Faces are preserved in Temperance, just as the finest Flowers are, when kept in the fresh and cool Air: Bring these to the Fire they soon wither and fade, and so do the others alter and decay by Voluptuousness.

The Voluptuous Women, says *Seneca*, give the Lie to the Prince of Physicians, who believed that the Women never become Bald nor Gouty. Now a-days (says he) they have the same Diseases with the Men, because they throw themselves into the same Debauches.

bauches. They have lost the Privilege of their Sex, having lost the Reservedness and Temperance which they formerly practised. It must needs be that the Physicians of our time should be more able than those of former Ages: As Voluptuousness causes from day to day new Distempers, they also must needs invent new Medicines.

What can the most Vicious say against the Reasoning of this Philosopher? These things shew them, that what they account most Precious, and what is most Dear to them, cannot be preserved but by the means of Temperance. This Vertue is not less necessary to Beauty than to Chastity; it is Serviceable to the Face as well as to the Conscience: And after this, if they are not perswaded, I doubt they are incapable of it: For how is it possible to encounter this Vice with stronger Weapons than the Arguments drawn from Morality, from Physick, and from Delicateness it self. Morality advises to Temperance as a Preservation of Chastity: Physick prescribes it as a means to preserve Health: And even the Niceness and Curiousness of their Sex requires it in them as a Preservation of their Beauty. Here they ought to yield and give place; and certainly the Design to be Wise, to be Beautiful, to be Healthy all together, ought to make them steadily resolve to be Temperate.

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At least let one Vice be the Remedy to another, and let the Desire to Charm and Please, make them renounce Luxury and Debauches. Since the Covetous themselves abstain from a great deal of Pleasure, that they may spare their Treasures; let the Ladies abstain, to spare their Health and Constitution. If we cannot perswade them to Vertue; we will endeavour to make a Sedition among their Vices. We will endeavour to excite a Civil War among those Enemies whom we cannot conquer by our own Force, that so they may help us against one another.

I speak not to them now of the Care of their Soul: I propose to them that of their Face, which perhaps may be the more sensible one of the two. I will suppose I had done amiss, should I have spoke to them in this matter, as *Jerom* does to *Salvinia*, when he Counsels her to abstain from the Pleasures of this World, if she has any thought to attain those of Heaven: And tells her that 'tis better to put the Body in danger than the Mind: That a Lady ought rather to weaken her Complexion than her Chastity; and that 'tis better to be Sick at the Stomach than in the Conscience. I do not here require of them this rigorous Temperance, which proceeds even to Mortification. Also I do not speak against the Pleasure that is necessary; for Christianity is so far from
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depriving us of it, that on the contrary it Sanctifies it.

I have no purpose to destroy but only to purifie it; and I am far from believing, that to be Vertuous, it is necessary that we become Melancholy. I am only willing to make use of Moral Arguments, though I might use those that are Religious and Christian; especially with those Ladies who profess to be Christians, and to propose to themselves the gaining of Everlasting Contentments, by the renouncing of those which will endure but for a Moment. Who ought to give themselves to Temperance, not only in Obedience to Reason, but also in Obedience to Religion? Who ought not to content themselves with the shunning of Voluptuousness, meerly for the Preservation of their Health, their Beauty, or their Reputation, as the Heathens did; but who ought to propose to themselves an end more Glorious and more Perfect.

I shall not make use of this Advantage here, though it is a very great one: I know it will be sufficient to shew the Christian Ladies, that they cannot Triumph, but upon the Ruin of Voluptuousness, if we propose to them the single Example of *Heraclia* the Wife of *Constantine*, who caused the Image of *Venus* to be buried, and the Cross to be set up over it. This, I say, may be sufficient to shew, that as before the Devotion of

of this Great Princess, the Image of that Lascivious Goddess of the Heathens, was lifted up above the Cross, which was found buried at the Feet of it, so Voluptuousness destroys all that which is most Holy and most Religious in the World.

As the Poets feign'd that *Adonis* died upon a Bed of Lettice; so the Christians may say, that he cannot live under the Shadow of this Sacred Wood of *Calvary*. This single Thought may suffice to put an wholesome Bitterness into the greatest Sweets of Pleasure. But it is not on this part that I intend to attack it; I am willing to Combat it with more feeble Weapons, that I may conquer with the greater Glory; that I may make it appear (as the Truth is) that this thing has no other force than what the weakness of our Imagination gives it; and that if we were but without Error, that would be without Power.

Let us set by the Thoughts and the Reasons, then, which Religion could furnish us with, to employ only those which natural Reason alone affords. Let us set by Sacred Philosophy, and make use of the Humane. We will shut the Bible, and only open *Seneca* for once. I say *Seneca*, who though he held on the side of *Epicurus*, yet he did not espouse that of Pleasure. But on the contrary, he continually made War against it, both in his Writings, and in his manner of Life. Let

the Ladies only consider that excellent Discourse which this Philosopher wrote for the Consolation of his Mother *Helvia* ; that they may learn how necessary Temperance is to them in the Opinion of an Heathen.

IT is from him they may learn that Voluptuousness hinders the use of Reason. That Unquietness goes before, and Repentance follows it : That she is a Cheat which promises more than she does, or can give. That the Voluptuous are Slaves to their Pleasures, as the Covetous are to their Hoarded Wealth : That if Pleasure had any Solid Good in it, yet it has none of any Duration : That 'tis of the Nature of Time, which has nothing present but a single Instant. It is here, in the School of this great Master of Morality, where they may learn the manner to separate the Soul from the Body without dying, and only by renouncing the courser Pleasures that hinder the Action of the Mind, and which constantly send thick Vapours to the upper Region of the Soul, which obscure and dim the Light of it. It is from the inferior part of us, that the matter of our Passions arises ; as it is from the Earth that the matter of Storms have their Original. This is that which Philosophy endeavours to dissipate, that it may render the Mind the more Calm, by so much as it is separated and free from Terrestrial Pleasures. And, in Truth, what
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is there in the World that does more trouble us than Voluptuousness: Is not this an unsatiable thing, that can never be satisfied with Enjoyment; and which increases, like the Fire, by the addition of Matter that is laid to it? This is the shameful and incurable Dropsie of the Soul, which renders us always thirsty after the impositon'd Sweets of Pleasure. If Nature be contented with moderate Pleasures, yet Opinion which mingles it self with Voluptuousness is never content.

From the time that a Woman has given a liberty to her Appetites, she is no longer Mistress of them; she may well apply her self wholly to Pastimes, they do only increase her Desires. How extravagant is Voluptuousness! This is that we may further see in *Cleopatra*, whom we may set for an Example of a Voluptuous Woman, as well as of a Coquette; she would conquer *Mark Antony* in Sumptuousness and Luxury: She caused a Pearl worth two hundred thousand Crowns to be dissolved in Vinegar, and drank it off at a Draught; and when she had done that, she went about to do as much with another that was hanging at her Ear, but that *Lucius Plancus*, who was the Judge in this Difference, stopp'd her, by crying out, that she had already conquered *Mark Antony*: Was it any thing but Opinion and Insolence that made her find a Relish in such a Draught?

What Pleasure did *Messalina* take to Marry her self with her Gallants, though her Husband was yet alive? She did not measure the Greatness of the Contentment, but by that of the Infamy. She did not believe that her Pleasure was perfect, unless it was entirely guilty. It will be thought (says *Tacitus* speaking of her) that I tell a Fable rather than an History: And it will hardly be believed, that in the City of *Rome* the Wife of the Emperor would dare to marry her self with publick Ceremonies, while her Husband was yet living, and not above six Leagues distant. See here how far the infected Imagination may confound us, from the time that we suffer our selves to be possess'd, and led by the Desire of Pleasure.

You may see, among the Grecian Ladies, a Courtisan who was aweary of Kings, and sought Philosophers; who attack'd Wisdom after she had triumphed over Power; and who was more glorious in the Services of *Socrates*, than in those of *Cyrus* and *Artaxerxes*. You may see, among the *Romans*, a Quarrel between the two Wives of Emperors, who were jealous of one another out of the Brutish Affection that they had to a Buffoon of the Theatre! What a Blindness is there in Voluptuousness! It pleases it self sometimes more in Dirt than in Pearls. It is not Truth, but Opinion, that conducts and that contents it. How full of Delusions
and

and of Capriciousness is this ! All Artificers labour in vain , to find out enough of new Subjects to entertain it self with. It is easie to satisfy it upon the terms of Necessity , but upon those of Opinion impossible.

It is herein that our Appetite is very justly punish'd ; since being easily satisfied if it would yield it self to the conduct of Reason and Nature, it cannot meet with Satisfaction when it suffers it self to be guided by Vanity.

Desire without Reason , is like a Blind Person without a Guide ; it regards not either the importance of the Laws which it despises, nor the true value of the Objects it embraces, nor the Infamy which ordinarily follows its Enterprises. On the contrary, to forbid it, provokes it ; It takes no less pleasure to transgress a Precept, than to conquer an Enemy ; and all the circumstances that render a Law the more Sacred and unfit to be violated, seem only to serve for the rendering the pleasure more great when that Law is violated. Monstrous and absurd perverseness of the ungovern'd desire of Pleasure ! The first of Women imagined, that there was more taste and pleasure in the Fruit that was forbidden, than in all those which made up a Paradise, that she was allow'd to eat of.

Pleasure seems to such the more sweet, when it is the more dearly purchased ; but it is Opinion and not Truth, that renders it

precious in this case. As soon as Vanity is mingled with it, we do not regard the Delightfulness of the Object, but the Unlawfulness of it; it is that which charms us, and inflames our desires. It is at that that Voluptuousness opens its Eyes, which it has always shut but to see that; it sees not but in the Darkness, and it is there that Ignorance it self becomes Ingenious.

When the Object of our Desires is difficult to be acquired, what do not the most Cowardly attempt! what do not the most stupid and dull People invent! The Vanity which mixes with the desire of Pleasure, gives it both Hands and Eyes; it makes this blind thing see, and this timorous thing active and bold. What Deceits, what Policies are made use of to accomplish a Design! Of how many Inventions do we see those capable, whom we thought the most plain and simple Persons, from the time that the desire of some pleasure animates them. Of how many wickednesses do they become capable, who were esteemed very good and vertuous Persons, when they suffer themselves to be infected with a shameful Passion! Do they not stifle the motions of Reason, and even of Piety it self, to follow those of an irregular Appetite?

But that we may the more clearly see the ill Designs of those that have renounced Temperance, let us observe in the Revelations

tions of St. *John*, what a Draught or Description the Holy Spirit has there made of a Lewd and Voluptuous Woman: Which things being understood with a Spiritual meaning, do decipher the Spiritual Fornications and Filthiness of Idolatry, which the Antichristian combination should be guilty of: But we shall at present observe in them, their plain and literal significancy. She is described all full of Names that are Blasphemous, because of her Impudent Attempts, her Lies, and her Sacriledges. She is called a Monster of the Sea, because of her Insatiable Desires, her Inconstancy, the Tumults of her Passions, and her Superfluities. She is very pompously cloathed, and even loaded with Gold and Pearls, to shew her Vanity, her Luxury and Prodigality. There is a Cup put into her hand, which she presents to all the World, and especially to the greater sort, to signify her covetous prostitutions and impudent pursuits. Lastly, she is drunk with the Blood of the Saints, to shew the hatred she bears to those that oppose and contradict her, either by their Admonitions, or by their Examples. Observe here the principal Features that mark out a Voluptuous Woman: But as if this Picture were not yet well finish'd, the Holy Scripture says she had written in great Letters, the word *Mystery* upon her Forehead. A Mystery she is of Wickedness, Impudence
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and Infamy. See here how far the desire of Pleasure precipitates us, when it is accompanied with Opinion and Vanity ; see here how far it blinds us, if we do not remedy it speedily by the Help of Morality.

MAY it not be said then, that Temperance is necessary to all the World ? Certainly, it may be said, that 'tis particularly so to the Women , since it is not easie to them to observe as they should, the Laws of Chastity, when they violate those of Temperance. Besides, there are many that accuse them of having a great Inclination to Pleasure ; that think they are more easily carried to the pursuit of it, and to farther degrees than our Sex. They say that *Thisbe* in *Ovid* was come to the place of Assignment before *Pyramus*, and even before the time ; and that it often comes to pass, that it is *Eve* who presents this Apple to *Adam*.

But if we suppose that this is a Slander, and that the temper of the Women is not more corrupt than ours, we ought not for all that to believe that they have not somewhat more need of Temperance than the Men, to the end they may the better preserve their Chastity. They need it more, not only for their Vertue, but also for their Reputation ; because the World will hardly believe that a Woman is Chaste and yet Voluptuous both together. It is indeed difficult to make these Two things, Voluptuousness

tuousness and Chastity dwell long together.

Chastity is austere, Lasciviousness soft and delicate. *Pliny* says, that according to the Opinion of the Ancients, the Sun nourishes himself with Vapours from the Sea, and the Moon with those she draws from Fountains and Rivers. Wise Persons, like the Sun, can take bitter Draughts if they be wholesome; but the Debauched are only for the soft and sweet Waters like the Moon, whom they imitate too in her Inconstancy, Wainings and Eclipses. Not to flatter them, it must be said, that the Women have more reason to guard themselves from Voluptuousness than the Men: For besides their natural gentleness which perhaps renders them more liable to corruption, they are under further disadvantage in these respects, that they want the relief and assistance of Knowledge, and the diversion of Business. Therefore it is that I have presumed to advise, that they would apply themselves to Study and Labour, for fear they should be indanger'd by Idleness or Ignorance. I assaulted the Idle before the Voluptuous, to the end I might crush and ruine the effect in its cause, and attack Intemperance even in the source of it.

Christianity without doubt could afford us here some thoughts that might be yet stronger, and more useful; but it shall suffice as we have done, to combat Pleasure with

with only the Weapons of Reason. It may justly be sufficient to induce the Ladies to avoid Intemperance, that this is not only an Enemy to all Vertue, but also even to Health, to Beauty, to Reputation and to Reason. It may be enough for them to consider, that there are Pleasures more pure and even, much more pleasant than these which they may very innocently enjoy; that the necessary contentments are easie to find, and that there are none but the Imaginary that give us much Charge or Trouble. It may be enough for them to remember the Abhorrence of the Voluptuous that was even among the Heathens. *Appius* derided the pursuits of *Messalina*; and *Eubates* those of *Lais*. It may be enough to consider, that they who live in Debauchery, do often die in Torments, or in Shame: *Jezebel* was thrown out at a Window, and trod under the Feet of her Enemies Horses; *Julia* was starved to Death; *Poppea* died of a kick on the Belly; and *Cleopatra* was kill'd with the Sting of an Aspick.

Of the Opinion and Love of ones self.

MOST commonly the Affection follows the Esteem, and the Love which we bear to any object, seems to be nothing else but

but an effect of that Apprehension which we have of it; insomuch that the Love which we have to our selves, depends upon the Opinion we conceive of our own Merit: And the one is so straitly joined to the other, that I am oblig'd to explain both at the same time, to the end we may the better perceive how it comes to pass, that the right knowledge and love of our selves are but very seldom found together. In this Case, the Judgment offends before the Will, and that excessive Love which many have for themselves, is meerly an effect of their great Ignorance. If they were but able to take a true estimate of themselves, they would be even ashamed to love themselves so extreemly. There is not any point in all Morality, that can be more important to the Ladies than this; for provided that they do not deceive themselves in the Opinion which, as they think, they ought to have of themselves, they will very seldom offend in that which they ought to have of others.

The knowledge of themselves, will conduce to the rendring them the more Vertuous and the more Happy; this will be to them a good Defence, as well as it is altogether an Ornament. They say that *Pallas* had an excellent and very bright Mirrour, which serv'd her also for a Buckler; and whatever Enemies she met with, she needed but to look upon her self in that Mirrour, to defend

defend her self from them. But certainly, that we may the better encounter both the Slanders and Flatteries we meet with, there is nothing that we need but this, to know well what we are; this is a means to resist, and that with ease, those that commend or blame us for what we are not: This is a means to render our selves invincible both to Injuries and Praises. But that we may speak the more clearly to this matter, I will first make it appear what there seems to be of useful or commendable in a good Opinion of our selves; and afterwards what there is in truth, of ill and danger in it to the Ladies.

SINCE Love depends upon Knowledge, and Knowledge upon the Objects, why should it not be permitted us to acknowledge what we have of Good, and by consequence to love it? What reason is there that a Perfection should be accounted the less amiable, because we have it in our selves? And what ground there is to reproach them as guilty of Arrogance that do thus, is in truth very hard to conceive. For what greater danger is there in saying, that God has given us a good wit, when 'tis true that he has done so, than in saying, that he has given but a sorry one? Can it be any ways more hurtful to confess the one than the other.

And why may we not as well be permitted to see that which is good in the Soul, by the
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the knowledge of our selves, as to look upon what is beautiful in the Face, by the means of a Looking-glass? Is any one bound for the practice of Humility, to say she is swarthy, when she is truly very fair; or to believe she is sick, when she finds her self to be in very good health? What reason is there that we should look upon our selves on all sides, excepting there where we have something good and handsome; and that none should view or consider any thing about them, but their Defects and Spots? In truth to know our selves after this manner, and to fix our view only upon what is imperfect in us, this is to do just like those Flies that never fasten themselves to the Glass, but on those parts that are roughest and worst polished. Or to speak better, this is not so truly to know our selves, as to be ignorant of that which is best in us.

If there be any worth in us, and we do not see it, this is to be blind; if we see, and are not willing to confess it, this is to be ungrateful. We must take care, that for the avoiding Vanity, we do not fall into Ingratitude; we must not to avoid one sin, render our selves guilty of another; there is a way to joyn Truth with Humility, and to practice these two Vertues together. For the avoiding of Vanity, we need but to confess our dependance. What evil is there in saying that God has done us a Favour?

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This is rather to speak our felicity, than to boast of our merit ; it is possible to own that Heaven has done us good, without saying that we have deserved this, or are worthy of it.

Aristotle forbids the Vicious to love themselves, but he allows this to the Vertuous : For (says he) it were a very great disorder, if the Guilty should love that in themselves, which is worthy of hatred ; and the Innocent should hate that in them, which is worthy of love. It is necessary (adds he) that they who have any Imperfections, should see them, to the end they may apply themselves to the correcting them ; and that they who have any advantages, should also know these, that they may cultivate and encrease them. The knowledge of any good that we have in us, gives us a great deal of courage, it animates us to do still better. And as they who have a good Voice, sing with more gracefulness when they are at an Eccho, because they are encouraged while they hear the repetition of their Song ; so also when we regard any good action that we have done, the Joy that proceeds from such a thought, creates in us a desire to advance yet further, and to do better : So that the good Opinion we have of our selves, does encourage us, but a bad one disheartens, and makes us cowardly.

I speak not here of that high Opinion which some unjustly have of themselves, and which renders them rather Impudent than Couragious, but only of that which Modesty will permit, and which is not contrary to Humility: I speak of that honest Assurance which shall succeed better even in things that are not but indifferently done in other respects, than a rustick shame can do, though the things that are done, are the most rare and excellent. I confess there are enough to be found, who have too good an Opinion of their own Persons; but it seems to me, that whatever Pretences any make, or whatever Love they bear to themselves, they would be sorely displeased if others had the like opinion with themselves of that which concerns them. They would be very glad that others should not have the same opinion that they have of themselves; for if we have a Self-love that does a little flatter us, we have also a Conscience that will not do it; and by reason of our Imperfections as well as our Crimes, there is no Man can be perfectly absolv'd, when we make a strict Judgment of our selves. We cannot forbear therefore to wish after the best opinion that we can have of our selves, but that others would yet have a better.

We also are very often envious or desirous of that we see possess'd by others, as well as we are in love with what we have; and

sometimes it is much less easie to give us a good opinion of our own Person, than to take away such an one: There needs less to discourage than to embolden us. There must be many good Actions towards the exciting a good Courage, but one unhappy action is even enough to render us Cowardly.

And moreover, if it be forbidden us to know and acknowledge that which there is either of good or evil in us, wherein then is there any difference between the Innocent or the Guilty, or what advantage have the former from their Innocence: If the one sort do not see their Crimes, that they may conceive a horror at them, nor the other their Vertue, that they may take the comfort of it. When the Conscience is that which renders the good Man confident, and makes a wicked Man tremble; how can this come to pass, but from the good or evil Opinion that we have of what we are. And in truth, how can Vertue be a satisfaction to it self, if Humility must hoodwink the Eyes of it, for fear it should see and reflect upon its own Beauty.

Lastly, The greatest inconvenience that arises from an ill opinion of ones self, is this, that it obliges us to yield too much to the opinions of others; it is a fault equally blamable, to give too much credit to our own sentiments of things, or to give no credit

credit at all to them. There are none so much troubled to do well, as they that would fain gain the approbation of all the World. They do not seek the truth of Approbations, but the number of them; their Actions and their Life resembles the Draught of that Painter, which he alter'd still according to the Fancies of the several Spectators; at last he found that he had alter'd it into a Monster. If he had succeeded better, by drawing according to the Rules of his Art, than according to the advice of his Censurers, we also should sometimes behave our selves more wisely, in following only our own Opinion, than if we espouse those of many different Persons.

SEE here then, that a good Opinion of our selves, does seem to be sometimes necessary: Let us now see also how much danger it often carries along with it. And how much evil does Self-love produce! How much disorder does it cause! when the Noblest Creatures that God made, are become the Vilest, by means of this Infamous Passion! And it was for this, that the Angel who was more bright and more beautiful than any Star, did become as he is now, the Prince of Darkness. At least we may learn from hence, that as the Love of God likes best to dwell with the disdain of our selves, so the love of our selves is willing to lodge with a Contempt of God: We may learn

too, that when the Love of our selves makes us aspire to a Throne, God thinks fit to precipitate us into an Abyfs. And that though we have the Countenance or the Wit of an Angel, as soon as we begin to love and admire our selves, for this we become unpleasing to all, and make our selves the Hatred and Scorn of all the World.

And in truth, this is a very just fate upon such Persons, since commonly the same who would have respect from all, cannot give it to any others; those who too much admire what themselves do, find something continually amiss in all that is done by others: And I cannot wonder if they have nothing but Contempt and Indifferency towards all the World, since they preserve all their Love, and all their Esteem for themselves. What a blindness is there in this? They forget that every one has some love for himself. We ought to represent to our selves, that we exercise indeed a great Tyranny, when we pretend to Respects from another, without design to pay him any. We cannot bear the least Contempt, nor afford to give the least Honour: We would have others endow'd with as much Patience, as we have of Vanity, and we quite forget that Self-love promises Supremacy to all the World, and that those whom we judge to be Inferiour to us, pretend to the same advantage over us.

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It is principally herein, that the Tyranny of Self-love does consist; but certainly it pleases God sometimes to permit, that there are none more despised than they who affect to receive Honour from all the World; they render themselves altogether Intolerable; When *Pompey* passed through *Athens*, they set up this Inscription to his Honour in all publick Places, 'That he was by so much a God, as he did esteem himself to be a Man. But if this was said in praise of his Modesty and Gentleness, it may on the contrary be said of the Vanity of many, that they are by so much Beasts, as they esteem themselves more rational than all others. Let us declare the truth, so soon as we testifie too good an Opinion of our selves, there is no one that can have too bad an one. As there are no Defects so great, but Humility will render them tolerable, so there is no Merit so great neither, but Pride and Vanity will render it odious.

Let us examine yet further the Reason of this; and I think it comes to pass from hence, That when we give our selves the glory of what we do, we make it just for others to withhold it. Praise as well as Beauty, is to be reckon'd a good Forreign to us, the one depends upon the Eyes of the Beholders, and the other upon the Tongues of those that esteem us: If Beauty belongs

to the one sort, Praise does also to the other, and they do not owe it to us any longer, when we have taken it of our selves. How perfect soever we are, others have reason to give nothing to our Merit, since we defer nothing to their Liberty; and because we violently snatch that which we ought to wait for, to receive it from their Courtesy.

It is too great a Disorder to be suffer'd, that we should carve our share of Honour with our own Hands; and herein Self-love commits a very great Theft, for if Honour be more in him that gives, than in him that receives it, then to give ones self Praises, is to enrich ones self with another Man's Goods, which we cannot justly possess, unless he would give them. To say the truth, this were to do like *Epicurus*, who having a long time courted Honour and Applause but in vain, he form'd a Design to take it by force, that he might enjoy by Violence, what he could not gain by Gentleness. To give Honour to ones self, and to be fed with our own Opinions, is to do like the *Eresichthon* of the Poets, who had so vehement a Hunger, that at last he fell to eating himself.

See then, that they who have too good an Opinion of themselves, acquire nothing by it, but the Disdain of others: See, how that the Love of themselves, creates nothing
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but a Hatred of them in all those who know them.

BUT that we make it appear the more evidently how unprofitable this is, let us see moreover what sort of Persons they are that most love themselves. And ordinarily it comes to pass, that they who have the least Merit, have the best Opinion of themselves, and the greatest of their Imperfections, is that of being ignorant of their Imperfections. I assure my self, that if it be well consider'd what many are in their own Opinion, and what they are also in truth and effect, it will be found there are a great number of them who take themselves for quite other than they be. Fable affords us an exact Example of this Errour; and that we may draw well the Picture of Self-love, I find nothing so like it as the *Polyphemus* of the Poets.

He had one Monstrous Eye, and that was in the middle of his Forehead; a Rake serv'd him for a Comb, and a Sythe for a Rasour; so soft and delicate was his Hair, and the Sea was his Glass: And yet as horrible and monstrous as he was, he did not cease to think he was worthy that some one should fall in love with him. With all his odious Deformity, he thought it very strange that the young *Acys* who deserv'd Love where ever there were Eyes and Reason, should have a greater share in the fa-

vour of *Galat* than he. Thus it is that the most Imperfect abuse and deceive themselves, and that even Monsters esteem themselves beautiful. It is thus that Self-love never makes just Comparisons, especially when we are the Arbitrators, and also the matter or thing that is judged; since even the rude *Polyphemus* esteemed himself more genteel than *Acys*, and a frightful *Cyclops* could think himself more worthy of Love than a beautiful Shepherd.

In truth it would seem to me that Nature were unjust, in giving so much Blindness to those to whom she has given so many defects, if it were not for that she seems excusable, in so doing upon this account, that since she has given them no worth, she would not withhold from them at least an opinion of some, for fear they should in disdain of themselves become their own Murderers, as apprehending that they are not worthy to live. There are some that have worth in them, there are some that think they have; there where Nature has not given true Goods, she has given Imaginary ones.

How many are there that must impose upon themselves that they may be contented! How great an Impostor is Self-love! It always describes our Defects as less than they really are.

And nevertheless all Knowledge, as well as Sight, must be form'd at a convenient distance;

distance: It ought not to be, that either Love or Hatred should either separate us too far from, or bring us too near to our Object. Self-love does not know how to contrive a just Perspective: Just after the same manner as the Elements are neither heavy nor light in their own natural places, because they find there their repose: So we do not perceive the Deformity or the weight of the Sins that are in us, and which Self-love conceals from us: They must be drawn from this Center, before we can judge rightly of their Nature. We must often have our Sin presented to us in a third Person, that we may be made to understand it: Otherwise we shall not easily be brought to condemn our selves, unless it be in the Person of some other that is guilty.

SELF-LOVE does not only hinder us to acknowledge our Faults, but also to increase what we have of worth in us. While we are imagining our selves possessed of those Qualities which we have not, but in opinion, we neglect to acquire those which we ought to have in truth. And we think what need is there that we take pains in the pursuit of a Good which we are already possessed of in Abundance? How can we persuade our selves to serve an Apprenticeship to a Trade, in which we reckon our selves to have already become Masters? This Error arrests and stops them who have great Designs, or
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brings into wast and decay them who have great Possessions; Self-love hinders from arriving at Perfection, or from preserving it. We do not understand that the desire of Vertue ought to do as that of Riches does, namely, to increase by the Possession of it; since there might daily be more acquired, there is always some to be desired. And since heretofore Vanity could make a great Monarch and Conqueror Weep at the Relation only of an Imaginary World, and that after he had conquered the whole Universe, he found still something to desire: Let us learn from hence, that we ought always to aspire to a greater Perfection than we have. That the good Persons should have in this the Humour of Conquerors; and that the desire to advance in Vertue, as well as that of enlarging Empire, should be a Fire that increases by the addition of Fewel; and is a laudable Ambition that can sooner find the bounds of the World, than those of its own Undertakings.

The great Opinion of our selves is altogether contrary to this Blessed Avarice, it makes us content with a little Vertue, and sometimes with none at all. We continue Poor because we fancy our selves Rich. It were a grand Remedy for this to consider, not so much what we have, as what is wanting in us: This is the only means to banish this too good Opinion of our selves; for while we
compare

compare the little good we have to those great degrees we want, we shall be ashamed, and be forced to say, as those Holy Persons after they had practised a great many Vertues, *Let us begin to do well.*

WE have said enough of the ill Effects of Self-love, let us now paint the two principal Symptoms or Marks of it: The first is, They who have too good an Opinion of themselves, would have the World espouse all their Passions, and almost never speak but of them, and of their Merit and Worth. See herein one of the most visible signs of it: As they themselves adore whatever they do, or whatever they think; so we must never contradict, unless we dare venture to disoblige them: They expect their Sentiment should be always followed without any regard whether it be contrary or conformed to Reason. They know that Conformity to them is an effect either of Respect or Love, and it is for this reason that they desire we should accommodate our selves to whatever is their Pleasure. *Omphale* would needs have *Hercules* to Spin with her, he was constrained, for the Favour of this Lady, to quit his Club for a Distaff. See here the Vanity of great part of the Women, see the foolish Compliance of many Men.

Observe now another Mark of Self-love, it is this, As they are Idolaters of their own Persons, they hardly ever speak but of their
own

own Excellency, and it may be altogether impertinently; if they do not boast of their Merit, they will persecute you with the History of their Misfortunes, and of their Maladies: They would have their Company either Praise them or Condole them: They please themselves much if they can make themselves either admired or pittied. And it must not be said that they are not herein to blame, if they do not boast but of Vertues which they really have; for certainly there is this danger in it, that if they do not directly lie, they may fall into Vanity. And as heretofore God was offended with a great Prince, for that he numbred his People, he may also take offence if we are seen recounting our Vertues; he is not willing we should know the number of these, any more than that *David* should know the number of his Subjects.

But I will say moreover, that there is not only a Vanity in speaking of ones Merits, but very often there is the same in the confessing of Imperfections: There is in this an Ambition of passing for one very humble in those that love themselves: And I am of opinion with *Aristotle*, that there is sometimes an Arrogance in disparaging ones self, as well as in boasting. It must be acknowledged, it is then the greatest and most dangerous Ambition, when it takes upon it the appearances of Humility: Also I excuse the
Ambition

Ambition of *Alexander* much rather than that of *Diogenes*, for that this Prince did not dissemble his Pretentions; but the Sophister would not enter the Gate of Glory, but with his Back towards it. This has been the Shameful Dissimulation of many, and nevertheless is too common in our own Age, wherein we see them that will make shew of having a very mean and ill opinion of themselves, that others may have a high and a good one; or they blame themselves only that others may praise them. Lastly, We fly from Glory as *Tiberius* refused the Empire; I mean, we take it ill, as he did, if our refusal be not refused.

*Of the Nobility of Blood, and of that of
Vertue.*

THERE is no reason to doubt, but that Mankind differ more from one another in the way and fashion of Living, than they do in that of being Born: And I judge that he among the Ancients was not in the wrong who said, That all Blood is of the same Colour; or if there be any difference in it, there is no other than what is caused by Health or Sicknes. If I grant that there may be found in us sometimes those Seeds of good

good which some call Demi-Virtues; yet certainly Experience shews us, this is not less common to Persons of mean Extraction, than to the most Noble Families.

See here the Reason of this. For the making certain Persons more excellent than others, there are but these four things in which Nature must be liberal to them: Namely, In giving them Beauty, Health, Strength of Body, and a good Disposition of the Organs. And how is it possible we should often see these rich Advantages among Persons effeminated by Idleness, Niceness, and Luxury. Let us not flatter any in this Matter, if the Noble have at all the better of others, this comes to pass more frequently from their Education than from their Birth. As we may often see those of mean Extraction, many of them with a generous Heart and excellent Wit, so also may we see a great Number even of Noble Families, who nevertheless have amongst them almost nothing of Judgment, or Vertue, and who are rather more imperfect than even the Dregs of the People.

As there are mighty Rivers in the World that derive themselves from small Springs, so there are great and admirable Persons who rise from a very mean Original. *Iphicrates* was the Son of a Tailor, *Virgil* of a Potter, and *Pythagoras* of a Carver; and when they became noble this was not by their Power but by their Knowledge. These are Instances of those

those whom the Arts have rais'd; as for those of Fortune's making, I shall content myself to mention but one of them among the Men, and that is *Marins*; who being born but in a low Degree, nevertheless raised himself to such a Point of Grandure by his Virtue, that he was seven times a Consul, and defended the City of *Rome* against the most powerful Enemies that ever had assaulted it. Among the Women I shall produce only the Example of *Athenais*; who being but the Daughter of a Philosopher, yet got so much Credit and Esteem by her Merit and her Beauty, that the Emperor *Theodosius* thought her worthy to be his Wife; and she render'd her self by her Carriage in that Dignity, one of the most Illustrious among all the Famous Princesses of the World.

We may see in her, it is not so much to be born Great, as to become so. How extravagant is it, to make great account of a Nobility, to which we our selves have contributed nothing; and in which the Pictures on a Wall, or the Epitaphs in a Burying-place have a greater part than we. As if the Truth of our Nobility should not more appear in our Actions, than upon a Coat of Arms, or upon our Medals. In truth we ought to have more regard to our End than to our Birth: It does not import much of whom we have received our Life, provided we live Honourably and well: If our Cradle
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has not been Illustrious, let us endeavour that our Tomb may be so. This will be much the more Glorious to us, inasmuch as the former depends altogether upon Chance as to us, and the latter upon our own Honesty and Worth.

What Pleasure can it be, to see an ill sort of Crop, that grows in a very fair Field; or to see Stones that are but Counterfeit set in Gold? To speak the Truth, as it is no Credit to a Lewd Woman to have been born of a Mother that was Chast; in like manner there is no Disgrace in it to a Vertuous Woman to have been born of Vicious Parents; the one case re-doubles the Honour, the other the Shame. What availed it to *Cham* that he was the Son of *Noah*? This was not an Advantage to him but a Reproach? On the contrary, What did it signifie to *Abraham*, that he was the Son of *Terah*; and that he who had so much Zeal for the True God, was begotten of a Father who was a Worshipper of Idols? It is ridiculous to see a Person that boasts of his being born of Illustrious Parents, when he has nothing in him of their Merit, as it would be for a Dwarf to boast of his being descended from Gyants; or for a deformed and crooked piece of Nature, to think that the good Shapes of her Ancestors shall excuse her Imperfections. What can there be more Shameful, than to strive to found a Reputation upon the Vertues of others?

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And if it be said, that what there is of Good in our Parents, is communicated to us in our Birth : It must be acknowledged, that if this sometimes comes to pass, we may but too often observe the quite contrary. Ordinarily the Merit and Worth of the Ancestor does not reach down so far as his Posterity : Vertue in descending from its Original Source, has a Fortune quite contrary to that of Rivers; for though the original of a River be very small, yet it grows bigger the farther it runs. On the contrary, though Vertue be very great in its original, it sometimes diminishes, and grows less according to its distance from the Beginning: From a head of Gold it comes to feet of Miry Clay. And *Aristotle* seems to me to have Philosophized very rightly, when he said that Children receive more from their Fathers than from their Grand-fathers; and that the latest Vertue is the best, and of most force.

And nevertheless it may seem to some, when they hear many boast of the Glory of their Ancestors, that the Vertue does infallibly descend even to them; as the Philosophers say, that the Genus is communicated to the Species, and the Species to the Individuals. Ridiculous Imagination! As if no one ever degenerated from his Race; or Vertue did not depend more upon our Liberty than upon our Birth. Besides, that which

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we say concerning the progress of Nobility, may be also said of the beginning of it. For is it not true, that the first of our Race who became Noble, was born of a Father that was not so; By what means was he able to change the Blood of his Grand-fathers? How can he communicate other Inclinations or other Seeds to his Children, than those which he has received from his Fathers?

We may see then that the Noble pretend to a meer Imaginary Advantage for Vertue; we may see how often there is a Title without Possession, and that it is not Nature but Vanity that elevates them so much above others. I say further, How can it be, but that many who are Noble must be more capable of Evil than of Good, since they are no sooner born, but they put into their Minds I know not what Punctilio's of Honour, which serve but for a Spring of a thousand sorts of Filthinesses and Insolences? Insomuch that if we examine well the Lives of a great many, it will seem that to be Noble, is no more than to be able to be Ignorant with the less Shame, and Vicious with the more Boldness and Impunity.

NEVERTHELESS we must speak somewhat otherwise on this Subject; and we must say, That if Nobility of Blood does produce some ill, this is not by reason that it is bad in it self, but because 'tis abused. Nobility is a Character that is of great Advantage,

vantage, it carries us so powerfully towards Good, that it seems as it were a Vertue that is natural. And why may not they who are of Noble Birth be capable of Vertue, who to a natural Inclination have added the Advantages of the Education which their Parents give them, and the Examples of their Ancestors. Experience does sufficiently shew us, that Noble Persons are more Generous in Dangers, more Civil in Conversation, and more Ready and Ingenious in all that they undertake: So that even the very Countenances of some do testifie that there is something extraordinary in their Minds.

But to touch upon that which is most profitable, They who have a good Birth, ought to endeavour and force themselves to joyn the Nobility of Vertue with that of Blood. As great Worth can render those Illustrious who are but of mean Extraction, so Vice can render those Infamous who are of a better Race. The Counsel which St. *Jerom* gave *Celestia*, may serve to the rest of her Sex. We ought (says he) to make great account of that Nobility which pleases God, which is derived from our selves, and which is inseparable from Vertue. There are three sorts of Nobilities, the Divine, the Worldly, and the Moral: The Divine respects the Original of the Soul which comes from Heaven; the Worldly respects the Blood and the Genealogy which comes from a Race of

Ancestors; the Moral respects Vertue alone, and this we ought to have that we may be esteemed. The Divine depends upon the Power of God, the Worldly upon the good Fortune of our Birth, the Moral depends upon the Liberty and endeavour of our Minds. If we meditate well upon the Importance of the first, we shall make less account of the second, and shall render our selves the more capable of the third.

After all, since the Ancient *Gauls* were wont to wear the figure of a Moon on their Shooes as a Badge of their Nobility; it seems, that if we consider well the place on which they set the mark of it, we may judge from hence what esteem they had of the thing it self. But to conclude with the most considerable Example that can be thought on in this matter, I shall give them no other than that of the Lady whom the Spirit of God himself has thought fit to describe in the Holy Scripture. She was encompass'd with the Sun, and crown'd with the Stars, but she walk'd upon the Moon. To imitate her, the Ladies ought to disdain that which many adore, they ought to put under their Feet that which many of their Sex have but too much in their Heads; they ought to seek all the Splendor of their Nobility, in their being made bright by the Grace of God, and crowned with the Diadem of Vertue.

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Of Ambition compared to Love.

AS Reason seems to be the Mother of Love, so Ambition sometimes seems to be the Mother of Vertue. If Ambition be an Evil Cause that may produce some Good Effects, Love is often a bad Effect that proceeds from a good Cause. These two Passions make a fine appearance at first, but they are very dangerous in their progress, and almost always Tragical in their end. They do mischief after a different manner, either unitedly or separately; the one sometimes fastens us to that which is worthy of Hatred; and the other takes us off from what is worthy of our Respect: If for the sake of our Love we offend Reason in making an Alliance with a thing that is unworthy; also to gratifie Ambition we violate even the Laws of Nature, renouncing what is most intimate and near to us; and despising whatever by those Laws is most Venerable and Sacred.

Certainly Love and Ambition do very often carry the Ladies into the greatest Extreams; and if they could but learn to defend themselves well from the Tyranny of these two Passions, without doubt they would therein have found a means to live with much the less Disturbance, and the more of Repose.

The Ambitious and the Amorous have the Mind never in any Tranquility: These two Passions are the two Tyrants of our Life, Love at the beginning, and Ambition at the end of it: The one is never without Desire, nor the other without Hope: That they may entirely abuse us, they shew without ceasing some new appearances of Grandure and Pleasure; and to the end we may be always kept in Breath, they promise much more than they give. We must now examine which of these does the most Mischief to the Ladies.

IT seems in the first place, as if Ambition had more hold of the Spirit than Love, because the desire to exalt our selves is more natural than that of submitting; Ambition promises the Grandure of a Throne, or Authority and Power; Love shews us nothing but a Yoke of Vassalage: The one makes an appearance of Scepters, the other of Chains: Love begs our own Liberty, Ambition promises us that of other People. But if we suppose that Love is very powerful, and sometimes does extreamly transport the Minds of the Ladies; certainly if we well examine all things, we shall be apt to think, that what Love has of force, it has borrow'd it from Ambition. It is this that lights a Torch to it; it is this that renders it sensible; this animates it to the greatest designs, and the most generous Enterprises. He that should take away Ambition from Love,

Love, would therein clip its Wings. It seems as if these two Passions had absolutely need of each other to maintain themselves. Love sweetens Ambition, and Ambition animates Love: Without Love Ambition would have nothing of Pleasure or Repose; without Ambition Love has no Vigour or Courage.

And indeed might we not think, that if Love were free from Ambition, it would be so likewise from Jealousie? It is the same Ambition which causes, that as we are not willing to have Companions in Power and Authority, so neither would we have any in our Love. I may say further, that Ambition increases Love, in Proportion to the Difficulties that we meet with in our design. *Cato* never thought fit to love his Wife till after he had divorced her; he esteemed her more as a Friend than as a Wife. *Messalina* conceived a Disdain, for that *Clodius* was not Jealous of her, she was willing to make him fear, that she might make him love her; she had rather he should make great account of her Beauty, than that he should have an Esteem of her for Fidelity. We may sometimes find such Persons who, like her, do despise the Pleasure which they enjoy too easily. If they are not stirred by a touch upon their Honour, they fall very suddenly into Distaste and discover Inconstancy. It is a Vanity sufficiently common to Love, to wish that many may desire and seek after that,

that, which yet we would alone have Possession of. Let us enquire a little more narrowly into this matter. Jealousie does then proceed no less from Ambition than from Love: If the one be the Father, the other is the Mother of this. Love aspires to a Monarchy, to rule alone, no less than Ambition; Envy is for the Fortune, Jealousie for the Love that another has or seems to have: If these differ in the Effect, they do not differ either in their Nature or Original: The one fears lest the number of its Subjects should be diminish'd, the other lest they should be increased. And to speak the Truth, these two seem to be but one Passion which has divers Objects; Jealousie regards Pleasure, Envy Glory. And what were it amiss, if one should say, that Envy is a Jealousie in the Fortune, or Jealousie is an Envy in the Love of several Persons? We may yet speak this thing in fewer words; Envy is an Ambition which cannot endure Comparisons in Authority; and Jealousie is an Ambition which can endure none in Love. This is enough to make it appear from hence, that it is Ambition which renders Love Sensible, Jealous, Active and Courageous: It is enough to shew, that they who prove the Power of Love, do at the same time prove that of Ambition too; since 'tis that which encourages it to surmount the Difficulties, and to revenge the Injuries it meets with,

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Let us proceed further, and produce yet a stronger reason to make it appear, that Ambition is much less easie to be cured than Love. As then this Passion is more Pure, so it has more of Force and of Duration; it is not at all joyn'd to Nature; it does not depend upon the Vigour of the Temperament; it is more Spiritual than Love. And it is not enough for the curing or diminishing of this, to let Blood, or to be Sick: As it is more fastened to the Soul, it seems to have borrow'd something of its Immortality: It is sometimes the most strong when the Sense is most weak. To say the Truth, Ambition seems to be the Passion of Angels, and Love to be the meaner Passion of Men: Love seems to be nothing else but a Malady of the Body, and Ambition a Disease of the Mind.

It is for this reason that there is so much difficulty to find a Remedy for it; and that they who are affected with it, do never strip themselves of this shift till they die: It is from hence that one may, with much more ground, hope to see an end of Love than of Ambition, because love may meet with some satisfaction, but Ambition can never do this. Love may die with Satiety, Ambition always dies of Hunger, the Desires of it do always exceed what it possesses. The former may be contented with one Object, the latter is not contented with the whole World.

World. Lastly, Love does sometimes repose it self; but Ambition labours without ceasing. Enjoyment irritates this Passion; when it thinks to lay hold on an Object it robs it self of it: It cannot quench its own Thirst, nor satisfy its Hunger, any more than *Tantalus*: It is not able to take a taste or relish of any thing it has heaped together, because the desire of Glory to come, hinders it from staying with that which is present.

See here how that Ambition is more powerful than Love, because it is more Spiritual; and that it is more difficult to defend ones self from it than from Love, because 'tis more subtle. But if I grant this might be cured, if Men would set about the endeavour to do it, yet certainly it would appear that they can hardly persuade themselves to this. This is a Passion that pleases us, its Tyranny is agreeable, and there are many more that complain of their being in Love, than do complain of their Ambition. I imagine this to be one of the principal reasons of this case: That Pleasure has always I know not what, that is more Shameful than Glory: Ambition seeks Theatres, Love seeks the Shades and Retirement, Pleasure hides, and Glory shews it self: This seeks Witnesses, the other shuns them. After these things have been said, we cannot wonder that this Passion has so much Power upon any of the Women.

Women. As Shame-fac'dness seems to be inseparable from their Sex, there is no sort of Crimes that they fear and avoid more, than those that are attended with the most Shame; they defend themselves therefore much more readily from Love than from Ambition; and are less concerned to dissemble the designs of their Vanity than of their Affection.

But all this may seem but little towards the proving to what Extreems their Ambition may carry the Women; let us then add some Examples of this to the reasons we have given for it. And to do this, will be of great Importance: For certainly 'tis true, that there are not any designs so black and horrid, but Ambition may conceive them: There is not any attempt so Sacrilegious, but this may inspire it: There is nothing so Holy but this may Profane it. What Crime can be thought on, which an Ambitious Woman is not capable of? She is Blind, she is Inconstant, she is Perfidious, she is Cruel, she will employ Poison, Daggers, and even Magick it self, to accomplish her Designs.

Medea did very much for Love, but she did yet more for Ambition: Love made her leave all else to follow *Jason*, but Ambition made her abandon *Jason* himself to execute her Revenge. Love made *Medea* Blind, Ambition made her a Witch: Love of it self is carried to nothing but what is soft
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and gentle, it is Ambition which renders it furious, and makes it execute so many deadly Enterprises. Without this, Love would be like a Sea always Calm and free from Tempests; this Passion is that which stirs it, which disturbs it, and raises the Storms which at any time it is infested with.

There is nothing so much transports many Women to Cruelty as Ambition; after they believe themselves offended, there is no hope of obtaining their Pardon. Though *Orpheus* could Charm the Senseless Woods and rugged Rocks with his incomparable Musick, yet he could not soften those Women whom Ambition had made furious: And this Musician who had made Hell it self relent with the ravishing Sweetness of his Musick, was torn in pieces by the Hands of the *Bacchanals*. As soon as this Passion has animated them, there is nothing so Perfect, nothing so Just, but they will attempt the Ruin of it. Monsters, says a great Author, have preserved Prophets, but the more Monstrous Ambition of Women has destroy'd them: A Whale preserved *Jonah*, and *Jezebel* persecuted *Elijah*. *Daniel* was preserved among the Lions, and *John Baptist* beheaded by the Instigation of an Ambitious Courtisan.

And all this is but little to what may further be said, of the terrible Mischiefs which Ambition has produced: It not only sheds the Blood of others but also its own. We may

may see in Sacred History, that *Athalie* could kill her own Children that she might reign; and in Prophane History we read that *Agrippina* could endure to be killed by her own Children, provided they might reign. See how strange a Power Ambition may have upon some Women; there is nothing but it will do, it will undertake any thing; either it will do Mischief or endure any; it will be either a Martyr or a Murderer; it is equally Malicious and Unhappy. After all it must be own'd, that without wrong it may be said, Ambition corrupts all Persons that entertain it, and there is nothing inviolable to this Monster.

LET us now turn the Medal, and having seen what Ambition could do upon the Minds of many Women, let us enquire into the Power and Effects of Love. In Truth I think there is reason to say, That if any violate any Laws for the sake of Dominion, many more will do this in Obedience to Love. Love is at least as bold as Ambition, and I think is not more Just than that. *Scylla* betrayed her Kindred and Country for the Love of *Minos*; *Ariadne* did as much for *Theseus*. They say that *Psyche* went down into Hell, and that for the finding of what she had lost, her Love made her Victorious over three Goddesses: *Biblis* lov'd her Brother, *Myrrha* her Father. We may find of this sort more Histories than Fables;
Experience

Experience does but too much evidence to how great a degree Love can prevail for the effecting Good or Evil, according as it is Holy or Prophane.

What is that which this cannot do, or cannot undertake? There is no difficulty but this can surmount; it has to this purpose both Address and Courage. I will say further, There is nothing so Sacred but this will attempt to corrupt it: There is no Crime but this can advise it: And, to make one speak here who had Experience enough of this, the Samaritan Woman I mean, Had not she reason to cry out publicly, that he who had rebuked her for this Passion, had told her all that ever she had done? To speak Love, is to say all; 'tis to make an Abridgment of all sorts of Wick- edness.

Whatever is said of Ambition, Love is yet more powerful, it is that among the Passions, which the first Mover is in the Heavens, it gives Motion to all the rest. To Philosophize rightly, it seems as if we might say, that all the Passions are but Effects of Love. It is that which fears, which hopes, which desires, which Laughs in Joy, and Weeps in Sadness, and Languishes in Despair. Hence it must needs have great Power upon the Mind, and it is a Malady which is a Cause and Source of all other.

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The Soul is govern'd by Love, Love by the Object, and the Object depends upon our Election: But as we are entirely Free before Love possesses us; so after we have entertain'd that, we are entirely enslav'd. Love at the beginning is obedient to our Liberty; but after our Choice, we are altogether subject to the Tyranny of that. All the Mischief there is in this lies here, That its Empire seems gentle, that it so effectually Charms us, that we can hardly let our selves complain of the Ills it does us. And for this reason it must have a more absolute Possession of the Mind than Ambition has; since if we have a natural Inclination to raise our selves, notwithstanding that, our Love can abase us. And it ought to be thought that it has more Power, in that it can make us in Love with Chains, than Ambition has when it makes us seek Scepters.

It may well be granted, that Love has a mighty Power over us, since it changes the Desire to Command, into a Desire to Obey. Ambition gives place many times to Love; and there have been found some Princes, who took more delight to serve and please charming Beauty, than to command over Provinces and Kingdoms. If Ambition rais'd *Phaeton* from Earth to Heaven, Love made *Apollo* descend from Heaven to Earth: And if the Poets feign'd that Ambition has carried some Men on, even beyond their
Strength,

Strength, they have also feign'd, that Love would debase the Gods themselves below their Quality.

Is it not altogether as great a Miracle to see Grandure abased, as to see meanness exalted? In this Love seems to be no less Just than it is Powerful; and herein is its Empire more tolerable than that of Ambition: In that as Love is willing to reign, it is also willing to obey: If it requires Submission, it will also yield it too: Love is an Empire between two Persons who mutually command and obey.

And to say that Ambition must be the Strongest because it is most Pure, and as it is more united to the Mind, as Love is rather to the Will and Sense: This reason seems to me a very weak one, though many think it very strong. This properly and truly does demonstrate, that as the Will is the Mistress of the Faculties, the Love that depends upon it is Queen of the Passions: This is easie to be proved. We are Masters of our Object by the right Knowledge of it; but by the Love of it we become its Slaves. The Spirit attracts to it self that which it knows, the Will is transported to that which it loves: Insomuch, that if the Object enters the Mind to be known, the Will enters that in Love. And this being so, may it not be clearly seen, that it must be harder to make us go out of our selves to love an Object, than

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to make that enter into us that we may know it. May we not reasonably conclude, that the Object of Ambition is not able to do us so much mischief as that of Love, since Ambition is the Mistress of that which it possesses, and the Will is Captive to that it loves.

We must represent this yet a little more clearly, since Ambition is not joyn'd but to the Spirit; it seems to me we may easily from hence determine how much it is weaker than Love: Because it infects only the Mind, whereas Love possesses both Soul and Sense: Love is often Victorious over both parts, whereas Ambition can conquer but one. As it is more easie to defend ones self from an Opinion than from a Feaver, it is easier to cure Ambition than Love. To resist Ambition we have but one Enemy to conquer, but to resist Love we must overcome two. It ought not therefore to be said, that Love is the more feeble of the two, because it depends much on the Body; as if because it is more material, it were also more capable of Diminution and Remedy: Is it the less in the Soul for its being also in the Veins? On the contrary, this is that which renders it the more powerful. The Senses being gain'd by this Passion, they represent continually to the Reason the Images of the Objects that please them.

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Besides, that we may judge well of these two Passions, we must understand that Ambition is not the more Spiritual of the two, but the more Imaginary. Love can separate it self from matter as well as Ambition. It is the Mind that is in Love with Beauty, as well as it is that which desires Empire; and if the Senses do sometimes take part in its designs, these are but like that Infamous Servant of the Prophet, who accepted what the Master refused. As among the Elements there is not any one more pure than the Fire, so among the Passions there is none purer than true Love: - It is the most Subtle as it is the Strongest. I speak not of what it is as abused by Mankind, but of what it is in its Nature. There is then no question to be made, but Love is exceeding powerful upon the Minds of many; and it is of great Importance to know by what means we may defend our selves from it, when it is contrary to reason.

TO come then in the last place to speak of Remedies, after we have given some account of the Disease, (though I am not designing to declare my self a Physician of an Evil which so many Persons have esteemed incurable.) Certainly it seems to me there is nothing can be more effectual to this purpose, than to do that out of Prudence, which *Psyche* did by chance; I mean, to light up a Lamp that we may see the more clearly what there is of Shameful and Ridiculous in this Passion.

Passion. It is true that Reason gives it Birth, but it is that also which kills it: That is both the Mother and the Murderer of it; and makes both its Cradle and its Tomb. Love is born in the Light, but it lives in Darkneſs. Soon after Reason has begotten it by the means of Knowledge, it ſpurns at and diſdains it.

He who could well obſerve the end of Love, would the more fear the beginning of it. And we ſhould not ſo frequently embark upon this Sea, if we did conſider well how many Shelves and Shipwracks belong to it. To get out of this Labyrinth, is as difficult as 'tis eaſie to enter it. So that there is no better way to cure this Paſſion, than to obſerve the Faults and Miſfortunes that attend it. Since the Prophane Love, in the Opinion of St. *Jerom*, is nothing elſe but a forgetfulneſs of Reaſon; and in truth there is not a more whoſome Antidote againſt the Poiſon of it than Wiſdom: Let us employ then for our defence againſt it, all the Underſtanding and Knowledge we have, to conſider how much of Care and Inquietude it cauſes, how it effeminates the Hearts of thoſe that entertain it, how many Torments it makes them endure, and how many Evils it makes them undertake.

Crates was wont to ſay to the Amorous, that if Abſtinence and Time would not conquer their Paſſion, they had no better Remedy beſides than Death. Herein he ſeems to me, neither a good Phyſician nor Philoſopher:

sopher : This is very strange Counsell, to advise a Man to Kill that he may Cure himself. This is not the Sentiment of a Wise Man, but of one that is Desperate. That we may banish Love, there is no need to take away Life, but only to remove Mistake. And in Truth this is one of the most effectual Remedies that can be ; and herein it is that the Distempers of the Soul are altogether different from those of the Body: We must sometimes cure the Diseases of the Body by Diversion, and on the contrary those of the Soul by Attention. They say to those who endure any Pain, endeavour not to think of it : But to them whom Love blinds it must be said , They ought to think well on it. If we take much notice of the Hurts of the Body, we do sometimes increase the Sense of them : And in considering the Follies of the Mind, we put our selves into a Condition to apply to them a Remedy.

Nevertheless it must be acknowledged that we may Love without being guilty ; as there is not a Fever in every sort of Heat, so there is not Evil in every sort of Love : It is not always an Enemy to Reason, and it may be a Vertue as well as a Passion. To say the Truth, There is nothing that is so good or so bad as Love : But the Use and the Abuse depends upon our Liberty. Since they paint it a Child, it always needs to be led, for fear of hurting it self. It is a thing wickedly blind, which
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seeks nothing more than to hoodwink the Eyes of its guide, to the end they may both wander together.

AS for Ambition, I think we must apply a remedy quite different for the Cure of this. For as to enable us to despise the forbidden Pleasure which Love promises, we ought to think that it is unworthy of us: So to shun the Glory which Ambition shows us, we must consider how much we are unworthy of it: To defend our selves from Love, we should have regard to the Excellency of our Nature: To defend our selves from Ambition, we must consider its Weakness: To yield our selves to Love, is to abase our selves too much; to yield to Ambition, is to Elevate our selves too much. If Pleasure be too much below us, Grandeur and Glory are too much above us.

Of Marriage and a Single Life.

A N Holy Person said to his Sister, that she had changed Water into Wine when she took upon her the Veil, and when she had renounced the Marriage of this World, that she might Espouse Jesus Christ only in the retirement and repose of a Cloyster. To speak the Truth, Celibacy or a single State, does not quit or abandon Delights, but only pu-

rifies or refines them : It does change those which are gross and dull, into those which are more Spiritual and more Affecting : In-
somuch, that to prefer a Single Life before a Married One, when we do this for the Tran-
quility of the Mind, or that we may the bet-
ter attend the Salvation of our Souls, it seems
to be the changing a Bed of Thorns for
one of Roses ; it is to abandon Labour, and
take Repose.

Yet let not any imagine that I am about
to condemn Marriage, which Jesus Christ
himself approv'd and honour'd by his Pre-
sence, by his Blessing, and by his Miracles.
His Birth was an Honour to Marriage as well
as to Virginity ? His Virgin Mother was an
Espoused Wife : And tho he advises the one
he permits the other. I do not say that it is
at all Evil, but only that it is sometimes Un-
fortunate. I say, that according as People
use it well, or abuse it, there is nothing bet-
ter, nor any thing worse ; and that it is the
Hell, or the Paradise of this World.

AND that we may naturally and plainly
represent what Evil there is to be met with
in Marriage : What Pleasure can it be to live
with a Woman Proud and Wanton ; who will
rather live according to her Humour, then
according to Reason ; who will never be sa-
tisfied unless she can revive in her House the
Spartan Custom of the Womens commanding
their Husbands. With what content can any
one

one dwell with a Scold, that grumbles perpetually, that is seldom in good Humour, and who does hardly ever put on a good look? What satisfaction can a Man have with one that is false and dissembled; who does not flatter and sooth but to deceive him; who diligently goes to Church, only to cover her going to worse places, and that she may not be suspected to do so: And who does not appear Good, but to have the more conveniency to be wicked. Lastly, What benefit or advantage can it be to a Man to be join'd to a Woman that is Perfidious and Crafty, that has a Thousand Cabals and Inventions to give Success to her Evil Designs? Who can disgrace you tho you are Innocent: And with whom not only your Reputation is in danger but even your Life. And to judge of this matter by an Example well known; Was it not *Eve* that brought *Adam* to transgress, that raviſht from him his Innocence, and his Felicity, and that rendered him at the same time both Unhappy and Guilty? See here how the Men may make their Complaints.

BUT we ought also to take Notice that the Women have no less occasion for theirs. If there is any Unhappiness in Marriage, it is very commonly They who have the greatest share in it: In that 'tis much less troublesome to command an Evil Mind than to Obey one. Custom takes from them the Right to defend themselves: And if there

be any Tyranny, they suffer under it, while those of the other Sex exercise it.

In truth; Can any imagine a more tedious Martyrdom than to be constrain'd to pass a Life with a Man that has neither Wit nor Honesty? Who may keep you up like a Prisoner, to satisfy his own fear tho it be unjust; and who rather serves for a Spy or a Goaler than an Husband? Who cannot allow you the Conversation of the most excellent Persons, nor even the Reading of the best Books? Who may be troublesome by his Jealousie if you are Fair; and by his Aversion and Unkindness, or wandering, if you are not so: Certainly, we may see but too often the Marriage of an *Abigail* with a *Nabal*; I mean that of a foolish and impertinent Man with an excellent Woman.

AND to say that if there be Unhappiness in this, yet we ought not to complain, because our Marriage depends upon our own Election and Liberty, is but a hard Law: For in truth, tho we may sometimes impute the disgrace of an Unhappy Marriage to our own Imprudence, yet it must be own'd that there is always a great deal of Hazard in it, let us go about it with the best Wits that we can. Fortune has a greater part in this matter than Address or Skill. That which appears very good may not be at all so: And if it be in truth so, perhaps this may not endure long. The appearance may cheat

us at present, or a Change disappoint our Expectations of the Future. If there be any thing of truth, an Alteration may cause that there may be no Perseverance. As those whom we see in perfect Health may be seized with an incurable Disease, so they who have a good Opinion to day, may afterwards fall into Errors that will not admit of a Cure.

It is from hence that we may sometimes see, that the Marriages which have a pleasant and hopeful beginning, have but a sad and troublesom Progress, and a Tragick End. It is nothing but a transitory Storm which shows some flashes of Lightning, which makes some Noise, but in the end resolves its self into a Shower of Rain. It is a short delight that alters into a long displeasure. But suppose nothing be done to cause a change in the Humours of those that are Married; yet Time alone shall not fail to alter them by unsensible degrees: The Fervent Passion may diminish of its self tho we contribute nothing towards it. The Love of Pleasure is a Libertine, which is sometimes distasted in Marriage meerly at the Bonds which would restrain it.

After all, Let any one do what they will, there are so many Conditions requisite to render a Marriage perfect, that it is next to impossible to find them together. *Theophrastus* would have it, That the Woman should be Fair, Good, and Noble; And the Man Sound, Rich and Wise. If Marriage that it may be
Good

Good and Happy does depend upon these three Circumstances, we have no reason to wonder if we see very few that succeed well. As for the Women; we often find Beauty join'd with Malice and Wickedness; or Goodness with Deformity: Either Vertue meets with a mean Extraction, or Vice with a Good and Honorable Birth. As for the Men; there is reason to fear that Poverty may be join'd with Worth, or many Defects with Riches. We should never have done if we would find out all the Conditions necessary to render a Marriage Happy. It is sufficient we do acknowledge, that whatever Prudence any use, there is always danger of making an Evil Choice, and especially in such a matter as this, where the Evil comes to pass so necessarily, and Repentance is so Unprofitable.

But be it as it will, Suppose that a good Choice is made, and that the most Fortunate in the World; and that the one and the other Party are content; yet ought it always to be own'd, some will say, that Marriage has I know not what of Incumbrance, especially with respect to the most Heroick Vertues. Because it is like a weight that holds us down, and hinders us from raising our selves to an high point of Perfection. Also we may have seen that some of those Women who aspired to render themselves commendable by something that was extraordinary, have made profession of Celibacy and Virginity.

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Let us take Notice of them who have excell'd in the Arts, as the Muses; or in Conquests, as the *Amazons*; or in Prophecy, as the *Sybils*; or in Vertue and Devotion, as the *Vestals*: Did not all these renounce the Impediments of Marriage; That being in their Opinion a way of Life which would take away much of that Liberty which were necessary to eminent Vertues, and to generous Enterprises? They knew well enough that this Effeminates the Courage of the Warrior, and disturbs the Meditations of a Philosopher. That it is not likely one will expose very freely a Life upon which the comfort of so many persons does depend: And that it is difficult enough to Study as one ought amidst the Noise, and the Cares of a Family. They knew well, that Marriage hinders us from living without trouble, or from dying without regret.

THUS you may see what there is of Trouble in Marriage: Let us now see what it has of Sweet, Useful, and Laudable. I do not intend to insist here upon showing how necessary it is to the World, that it serves for a Remedy to our Weakness, that it preserves the Names of our Ancestors in the Posterity which succeeds them: That it is Holy in its Institution, tho it be sometimes profaned in our base Practice. That it is the Foundation of all Commerce, and the strongest Knot of our Alliances. The first Society is between a
Man

Man and a Woman, the second between Children, the third between Friends and Citizens. Also, that as there can be no true Families without Marriage, nor Cities without Families, nor Provinces without Towns and Cities. I do not purpose I say, to show all the pleasant and lovely Effects of Marriage, tho they be very agreeable, and very necessary to Humane Life. I do not desire to enter upon a Matter which seems to me too large, and even a little forraign to my Subject and Design.

I will only content my self to make it appear against what has been said in disparagement of Marriage, that it is not contrary to the repose of Life, nor to the Practice of the most Heroick Vertues. It is true, there have been some great Persons who have had a contrary Opinion. *Pythagoras* having given his Daughter in Marriage to one that was his greatest Enemy, gave this strange Reason for it to those who demanded why he did so. I could not (says he) do him a greater Mischief, nor give him a worse thing than a Woman. *Socrates* said to his Friends, that having had three great Evils to Encounter, Grammer, Poverty, and Woman: Study had conquer'd the one, good Fortune the Second, but that Marriage held him still bound to the Third. *Cicero* after he had Divorced his Wife, said to them who advised him to take another: That it was impossible
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to espouse a Woman and Philosophy both together.

It is thus that some have pleased themselves in decrying Marriage: But let us make use, as we may, of the Example of these very Men, to shew that their Opinion is more Injurious than True. Did Marriage hinder *Cicero* from being the most Eloquent Orator of his Age? Did not *Pythagoras* apply himself considerably to Philosophy, and *Socrates* to Vertue? Did *Solon*, to be married, renounce either Study or Morality; was he for this either the more Unfortunate or the less Wise? In Truth Marriage does not divert us from commendable Enterprises: On the contrary, it animates and provokes to the most Generous Designs, that they may serve for an Example or an Ornament to our Posterity.

There needs but one great and extraordinary Action to ennoble an whole Race. *Epaminondas* had ground to say, That he could not possibly leave a fairer Inheritance to his Successors than the Victory at *Leuctra*. The remembrance of his Family does not render a Man fearful, though it may make him Considerate and Cautious: It does not take away his Courage, though it may cure him of Rashness. And may we not say on the contrary, to that Objection against Marriage, that this Thought does provoke and encourage us, when we present to our selves

a Wife and Family as the Spectators of our Actions, who would be forced to blush for our Cowardise or Laziness, and who must be partakers in our Honour, or in our Shame. Since Fathers are at so much Pains to heap up Wealth for their Children, Why should they not have as much care to treasure Glory and Reputation? Why is it that the Care for their Posterity may not render them Courageous as well as Covetous?

And if it be said that, at least, Marriage has always some Thorns in it, and that it troubles in some measure the Repose of the Soul: In Truth, this Opinion is not more reasonable than the other. Marriage is not a Persecution but a Consolation: And if we ought to renounce this, because there are some who are Unhappy in it, we might by the same reason abandon Life it self, because it may happen to be Unhealthy. Can there be a greater Contentment imagined in this World, than to have a Person to whom we may freely impart and discover our Joy or our Sorrow? To whom we may communicate our Thought with an entire Confidence?

And where is it that we may find this pleasant Advantage more compleat, than between those who are united by the strongest Bond, and by the most Sacred Alliance that is in the World. Certainly this augments the Good, and lessens the Evil we meet with. See here a good Reason for this, Love or
*Friend-

Friendship, as all the World confess, makes up the best part of our Felicity: Without it there is nothing pleasant in Affairs: Without this Glory and Riches are but troublesome: Without it Pleasure it self has no Taste or Relish. And nevertheless, it is in Marriage that this must be found in the most perfect degree; it is in this that it makes us enjoy its most pure Delights. And that we may the better see this Truth, 'tis enough to represent to our selves the three principal Effects of Amity, which are Conversation, Communication, and Resemblance. For what Conversation can be more Familiar than that of two Persons who have taken from themselves the Liberty of Separation? What Communication can be more perfect than that which is found in Marriage, when they have mutual leave to dispose the One of the Other? And what greater Resemblance or Conformity of Affections can there be found, than that which is between two Persons, who ought not to have more than one Heart, and one Soul.

THIS is sufficiently manifest: But to proceed to that which more particularly concerns the Ladies; It may be concluded from what we have said, that Marriage may be Happy; and not only that but this also: After what manner this must come to pass. The Ladies ought to judge from hence, that to render their Conversation the more agreeable.

able, and to testify the more perfect Love, they have especial need of these two Qualities, Fidelity and Gentleness. That we may not impose upon them, we must say the Misfortune or Felicity of Marriages depend very often upon their Conduct: If they had so much Affection as they should, they would also be furnish'd with the more Address, or the more Patience, when either of these were necessary to them. There is no occasion wherein they better shew what they are, than in an evil Fortune. It is here that we may discern most clearly their Love and their Vertue.

Pompey being vanquish'd by *Julius Cesar*, when he came to find his Wife *Cornelia* at the Isle of *Lesbos*, she fell down in a Swoon as soon as she saw him, and with the fall hurt her self extreamly: Yet when she was recovered again, she complain'd of nothing else, but that the Fall of *Pompey* had done him much more harm than that of *Cornelia*. It is after this manner that the Excellent Women interest themselves in the Afflictions of their Husbands, and this is that which brings a very great Consolation to those that are most Unhappy, when they see there is a Person who takes part with what concerns them.

Erasmus admires the Courage and Affection of *Thespa*, when her Husband *Philoxenes* was accused of a Conspiracy against *Dionysius* the Tyrant, whose Sister she was. The Tyrant made

made her be brought before him, and reproached her as guilty of a great Crime, for having betray'd her Brother to save an Husband of so little Importance; and that she ought not to have suffered *Philoxenes* to escape after that so black an Attempt of his had been declared to her.

“What! (said she) Do you think that the Interest of an Husband does not concern me much more than that of a Brother? Or have I so little Resolution or Love, as that if he had told me his Design, I would have suffered him to go away without me? Assure your self that his Wife can only languish here, while she is absent from her Husband: And that *The sea* will esteem her self always more Happy in all places where she can call her self the Wife of *Philoxenes*, than the Sister of a Tyrant.

I own that these Examples are very lovely, but I can find nothing of this kind parallel to that of *Aria* the Wife of *Petrus*. When she saw that her Husband did disdain to live, and yet had not Courage enough to dispatch himself, she snatch'd his Ponyard and plung'd it into her own Breast; and then drawing it back again, she presented it to him without shewing any manner of Fear; and at the same time said to him, “Do as I have done, the Wound that I have given my self, causes me no Pain, but rather that which you are going to give your self. See here the true
M Voice,

Voice, and right Sentiment of a Vertuous Woman, who was more concerned at the Hurt of her Husband than at her own. And we may say, that as this Lady was altogether to blame for her Self-murder, so she was worthy of Praise for her Love and her Courage. There are nevertheless too many that are far from this Perfection, and resemble more the Wife of *Job*, who upbraided and revil'd her Husband instead of helping to comfort him; who accused him of Stupidity instead of exhorting him to Patience; and, to say the Truth, who did him more mischief than the Devil himself.

After we have seen how the Ladies ought to shew Constancy and Fidelity to their Husbands even under their greatest Misfortunes; we must make appear how they ought to shew and exercise Gentleness and Kindness in their Conversation and Society: This amiable Quality is no less Important to them than the other, for the rendring Marriage agreeable and happy. Let us declare the Truth, how perfect soever a Woman may be, if she have not Complaisance and Kindness, her Vertue it self will be troublesome, and her ill Humour may render even her Honesty odious.

Yet I do not mean that they should employ much Artifice or Affectation for this purpose; as heretofore some Women have done, who have made their Husbands Foolish instead

stead of making them Amorous: Just after the same manner as the Fishes which are caught with an intoxicating Bait are dangerous to be eaten: So those Men who are heated or enchanted with forbidden Charms, are very dangerous in Conversation and Society, they pass from Affection to Fury, and are lost when any think to gain them. 'Tis true, this is a very just Design of a Woman to make her Husband love her; but she must take heed not to employ forbidden and unlawful means for a laudable end.

However without this Abuse, there is nothing that they ought not to do, and that they ought not to suffer to maintain Kindness and Love. It ought to be (says a great Person) that *Venus* in Marriage should be attended by the Muses, by *Mercury*, and the Graces: With the Muses for the Divertisement of an honest Discourse: By *Mercury*, that she may know how to perswade both the one and the other to Vertue: By the Graces, for the preserving constantly in their Society, this Kindness and honest Civility or Complaisance which is the Soul of Love, as Love is the Soul of Marriage: Without this we may see that the Conversation of the most Vertuous is not entirely agreeable. *Livia* the Wife of *Augustus* said, That in accommodating her self to the Inclinations of her Husband, she made her self Mistress of him; and that in this case the true means to Command

is to Obey; and 'tis herein that they make it appear, whether they have any Wit or Affection.

And in Truth, as none will esteem a Mirror that does not represent well, though it be all enrich'd with Pearls, and beset with Precious Stones round about: So whatever Merit or Perfection any Woman has, still the principal Quality is wanting in her, if she has not Kindness and Compliance, to accommodate her self to the Will of her Husband. How much reason had *Plutarch* to compare a Woman that is Obedient, to a Glass that represents well! For, What is there more Complaisant than a Glass? If you speak, your Image moves the Lips; if you turn Pale, that changes Colour as you do; if you go away that disappears; it is nothing else but what you are. It must not be said that this is too rigorous, to oblige a Woman to conform so much to her Husband, as an Image in a Glass does to her that looks upon it. If we would well consider this, it would not seem to us very difficult; for as the Glass is no way broken nor hurt by the Image that we see there, so a Person of good Humour is not at all incommoded, when she accommodates her self to the Inclination of another, especially where there is mutual and strong Love between them. I say further, Just as she who breaks her Glass, and puts the pieces of it together, may see her Image in each part separately: So there may
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some Women be found so Vertuous and so Obedient, that at the same time that their Husbands use them hardly, they cease not for all that to honour them, to comply with their Will, to seek Occasions of pleasing them. It is indeed a Complaint that there are not very many of this Humour, and that there are more who resemble the Wife of *Tobit*, than the Wife of *Abraham*. However it be, I do not say with *Philoxenes* what they are, but with *Sophocles* what they ought to be.

I freely declare, that I cannot approve of those who take delight to trouble the Family, as did *Xantippe* the Wife of *Socrates*, who overturned all things in the House, and took delight in nothing but to put all in disorder. They do not always meet with Philosophers as she did; there are some Men would correct a little more rudely their ill Humour, and would employ something else than Lectures to appease them. How troublesom is the Conversation of such Women! Certainly *Alphonsus* was not much in the wrong when he said, That to render a Marriage Happy, it is necessary that the Husband be Deaf, and the Wife Blind. If the Women ought sometimes to shut their Eyes to the Actions of their Husbands, for fear they should be Jealous. The Men also are frequently constrain'd to stop their Ears, that they may not be incommoded by the Injuries and Reproaches of their Wives.

But after all, I do not intend that the Men for this should become Tyrants, or that the Obedience paid them should make them Insolent. It ought to be, that the Respects and Duty be reciprocal; and since they call Marriage a Bond, as it is necessary for the making a Knot that the two Ribbons be folded together: So ought the Man and the Woman to be fastened the one to the other by a mutual Dutifulness, that they may render the Society the more firm. If this be not Reciprocal, it is Imperfect and even Unjust. The manner of creating the first Woman sufficiently shews this; she was not taken from the Feet, nor from the Head, but from the Side, to shew that she ought not to be either Slave or Mistress, but a Companion.

Of the True and the False Goodness.

THERE is nothing in the World so Pernicious as the False Goodness; it teaches Hypocrisy in Devotion, Treachery in Friendship, and Perfidiousness in all sorts of Commerce. They accuse the Women of having a great Inclination to this, and of knowing too well how to mask their Actions as well as their Faces; and that they oftentimes present a painted Goodness as well as a painted Beauty. But to say the Truth, If there are some of them Dissembled, there are some Ingenuous;

genuous; and Experience sufficiently shews, that their Nature is no less capable of Simplicity than of Artifice. However that be, their Innocence has no need of my Apology: And I judge it will render this Discourse sufficiently useful to them, if I shew herein the signs of a false Goodness or Integrity, and the proper Remedies of it. And this is that I shall do, to the end that they may know how to discover this in others, or to correct it in themselves; that they may avoid both the deceiving of others, and the being deceived themselves.

BUT certainly as this is very Important, to know the signs of a feign'd Integrity, so it is no less difficult: For there are some who make so good a shew of Integrity, that one would be apt to think it a fault to entertain the least Suspicion of their Vertue. And nevertheless, It often comes to pass, that there is the Heart of a Fury under the Countenance of a Syren; that the Demure Face of a *Lucretia* is joyn'd with the Lewd Life of a *Messalina*; and that the corrupted Manners of a Debauchee, are covered with the Looks of a Saint. Yet herein it is that we have one of the most visible and observable Signs of a pretended Honesty; for there is no doubt to be made, but that this does commonly make more shew than that which is true. We may say that of a false Vertue, which we have said of a false Friendship: Both these make so

great an appearance, and so constrain'd an one, that for this very reason those who have a good Judgment hold them suspected.

The Opinion of *Aristotle* in this matter seems admirable, when he says, That we may know a false Honesty as we do a counterfeit Coin: If the Gold which has too bright a colour is not the best, the Actions also which make a mighty shew of Goodness are sometimes not the most Holy. Vertue is in this like that Metal, when it has the brightest colour it is most to be suspected. Since the Devil transforms himself often into an Angel of Light, the Disciples endeavour also to do as their Master. As that Father of Lies is the Patron and Example of Hypocritical Souls, so these have no other design towards Vertue, but to borrow the Countenance and Visage of it, that they may serve their Vices. The false Vertue desires no Opportunities but those of appearing; it seeks but Theatres that it may make it self seen: If it has not Witnesses it languishes: If it prays 'tis with noise; if it be liberal 'tis in publick; if it Fasts 'tis with a dejected Countenance. To speak the Truth of them, they who live after this manner are but Comedians, who study to represent that which they are not. And we may believe of them, that if they had no Spectators, they would soon put off these affected Looks and Postures.

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The false Integrity knows what is most Subtle in Devotion; it is Learned and Eloquent; it is altogether Mouth, and is destitute of Hands; it knows how to speak good things, but it knows not to practice them; it can teach all the means to be saved, but it learns only those that tend to Destruction; it can speak of the Cross, but will not bear it; and sheds Tears, but is not Penitent. After all, this great Appearance and Shew, is a mark of Falshood: Ill Designs have need of a fair Mask, the Trojan Horse which was dedicated to *Minerva* was full of Enemies. And that Infamous Queen, the Wife of *Ahab*, who disguised her Actions as well as she was wont to paint her Face, could command the People to observe a Fast, when she had a design to commit an enormous Murder.

BUT that we may the better discover this dissembled thing, we must observe, that as this false Goodness runs into an Excess when it pretends to Vertue, it does the same also when it makes a shew of shunning Vice; it counterfeits both Love and Hatred; it would seem Scrupulous, but if it has a Scruple on the Face, it has Licentiousness in the Soul. *Plutarch* says, That if the Libertine think there is no God, it may be the Scrupulous could wish it were true; that which the one sort think, the other desire. If there be any Truth in this, what must we say of those who are intirely Licentious within, and only
Scrupulous

Scrupulous in Appearance; or to speak better, who make an Appearance of Scrupulosity only to conceal their Liberty.

How great a difference is there between the Heart and the Countenance of such Persons! The one is Devout, the other is Atheistical; the one Weeps while the other Jests. Strange Artifice! They can condemn others for giving the least Scratch, while their own Will is guilty of a Thousand Murders: They make a scruple of allowing others an honest Liberty, and nevertheless lead their own whole Life in Lewdness: If they were without Witnesses, they would shew neither any Fear of a Crime, nor any Love for Vertue. The Woman that is truly and sincerely Good and Vertuous, has I know not what of Freedom more than these; her Actions are less constrained, and more Genuine and Natural: They appear what they truly are, while the other employ all manner of Endeavour to appear what they are not at all, or more than they are. I own, as I have said elsewhere, that some are Scrupulous through Ignorance, as well as some through Wickedness; and that if these latter are worthy of Blame, the former deserve Compassion. But there is a great deal of difference between them in this, that they who are so from Ignorance, are very glad to learn their Error; but they who are so out of design, grow desperate when their Dissimulation is discovered.

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WE may now pass to another sign of the false Honesty; for they who addict themselves to this, do fear nothing more than to be corrected: There is no difference between Reproving and Vexing an Hypocrite: As they who seek to make a vain and empty shew, cannot love Rebuke; so they that love Truth cannot hate it. The False Goodness is humble provided you do never reprove it; it is Patient if it meets with no Evils nor Crosses; it is Cowardly and Proud; it has no more Courage under a Misfortune, than Modesty under a Correction. This false Money will not endure either the Fire or the Fining-pot: This is not proof either against Pain or Truth. The false Integrity is no more capable to give Reproof than to receive it; it is neither Humble nor Charitable enough for these things. Here you have a sure Touchstone for the true or the false Vertues of the Women; they that are good in Truth do love Correction; they who are so in Appearance only do hate and disdain it; they are Enemies to all that which can take off their Mask, because they do not seek the Accomplishment of their Minds, but only the Approbation of the World: They prefer Opinion to Conscience.

These are the Signs of a False Goodness; 'tis true there are more of them, but these are the Principal: The Hypocrites are too much in the Exterior, they appear Scrupulous,
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they cannot endure Reproof; these are three of the most evident Signs of this. There are some that think we may see the marks and signs of Wickedness or Goodness upon the Countenance; and that if we were well acquainted with the true Rules of Physiognomy, there would need no more, than to observe their Aspect and Mein for the making a Judgment of what is within by what appears. And though sometimes the Visage be deceitful (say they) and such an one as *Socrates* may have the Conscience of a good Man under the Aspect of a bad one; yet is this so rare, that if we may judge of things by what does most frequently come to pass, the Countenance will shew I know not what of the Passions, and the Aspect is commonly as it were the Picture of the Soul.

BUT to proceed to what is of more Importance, and that we may suggest the Means to remedy this Dissimulation, after we have shewn how it may be discovered: It seems to me, there can be nothing better for such a Purpose than this, To make our selves conceive a just Horror at this Crime, by representing to our selves how unjust and dangerous a false Integrity or Goodness is! How much it is contrary to Reason, to Society, to Courage, to Vertue, to the Conscience. It is contrary to the very light of Nature, since, in proportion to the reason that we have, we ought to be possess'd with an equal measure
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of Ingenuity and Sincerity: And as the Sun scatters Darkneſs, ſo a ſtrong Wit baniſhes all this Diſſimulation, and cannot endure to be enſlav'd to ſo many little Artifices and Tricks.

It is contrary to Society and Converſation, for as much as it teaches us continually to appear other than we are, and to ſpeak always differently from our Thought. The Conſequence and Fruit of this is, that we muſt not hope for Faithfulneſs in our Friendſhips, for Truth in Mens Diſcourſe, nor for any Safety in Affairs. It is contrary to Courage, for, in Truth, there is a great deal of Cowardiſe, as well as of Compliance, in all this Constraint: This Diſguiſe has always I know not what of Baſe and Infamous; it is contrary to Vertue it ſelf, becauſe while the falſe Honesty appears under the ſame colours with the true, we cannot diſcern well, as we ſhould, the one from the other. And beſides, it aſpires to a Recompence which is too ſlight for true Vertue, feeding it ſelf only upon vain Glory and empty Commendation, and ſeeking from the Hands of Men, that which cannot be obtained but from the Hands of God.

Laſtly, It is contrary to the Repoſe and Calmneſs of the Conſcience, becauſe we have more difficulty to frame a ſhew of Vertue, and to make an appearance of it, than we ſhould have to obtain the Truth of it;
and

and to live after that manner, is properly to go down to Hell, by the way that would lead to Paradise. What a shameful Blindness is this! What advantage is it to us to have the Approbations of the World, while Remorses tyrannize within? What advantage were it to the Ladies, to have Pleasures in Imagination, and Torments in Effect? What would it avail them, lastly, to conceal the Designs of vain Glory under an Head covered with Dust and Ashes? to shew a mortified Countenance, while the Soul is puffed up with Pride; and to be Holy in the Eyes of Men, when they are guilty in the Sight of God? Let them feign as much as they will, at least it will always be known, that it is with a good Conscience as with a good Face, the one has no need of Paint, nor the other of Dissimulation.

And after all, That we may possess with a just Terror all those that would disguise their Actions, and who love rather to seem Vertuous than to be so: It seems to me sufficient to produce the single Example of *Brunebaut*, whom *Clotaire* condemned to be dragg'd at the Tail of a Horse, and so to be torn in pieces, that thus she might be punish'd in the sight of the World by a most Sad and Tragick kind of Death. *Belle-forest* the Historian says, That this Queen appeared Devout and Good to the Eyes of many, and nevertheless with her shews of Piety she caused

caused the Death of more Men than an hundred Battles would have kill'd. She sought (says he) the Conversation of the most Holy Persons, and was at the same time Cruel enough to put to Death her own Sons and Nephews. She founded so great a number of Monasteries as is almost incredible; and nevertheless she made it her chief delight to commit Treason and Perfidiousness, to sow Strife, and make Contentions between Persons that were most near to each other; and to Murder the most Innocent and Just Persons of the Kingdom. They say there never was a Woman seen that was so Wicked in Truth, and so Good in Appearance. If we might believe all that is written of her, this would make up a true Image of the False Goodness. I know well that *Paulus Æmilius* and many others, do justify this Princess; and they say, All the Evil imputed to her, is due to the Envy of those who would not commend a Stranger. But whether she was Wicked or not, or only Unfortunate, I am not a Judge of that difficulty, I say only what I have found of her in History.

of

*The Superstitious; and those that enquire
after their Fortune.*

WE do in our Devotion just like those Amorous Painters, who know not how to draw a Face, but they must put in it some resemblance of that which they love; we know not how to render any Service to Almighty God, without suiting it in some manner or other to our own Temper: We follow the Laws of this, just as the Heavens follow the Motions of the *Primum Mobile*, and obey its Will: We cannot forbear to give our Service something of our own: We may be seen always carved like *Phidias* upon our own work.

Those whom their natural Coldness takes them off from the pursuit of Pleasure, think it Perfection enough to make Profession of Continence and Abstemiousness. Others whom a natural Tenderness carries to Compassion, they believe that all the Perfection of a Christian lies in shedding Tears at the sight of an Object of Misery. The Melancholy who love Darkness and Solitude, think all things else are to be abandon'd, that we may be at leisure for Meditation, and that none can be saved, that do not give themselves up to Contemplation.

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If the matter be well examined it will be found, that many Ladies practice no other Vertues but such as are agreeing to their own Humour: 'Tis their Nature they follow more than Law or Rule: It is not Precepts that they obey but their Temperament: They are guilty of a new Idolatry in Sacrificing to themselves; and if it be not the Work of their Hands that they adore, 'tis at least the Effect of their Imagination, while they carve to themselves the Idols out of their own Fancy.

IT is true then, that the first Source of Superstition is Self-love, which does so forcibly abuse us, that instead of worshipping God, we often adore nothing but our own Sentiments. Herein is Superstition no less to be pitied than blam'd; because in making to it self a new God, it never makes one that is more easily served than the true one. Because, I say, it frames to it self a God that is always in Anger, and fancies he never regards it but to terrifie, and who, it supposes, requires no other Worship but that of Fear; who will not treat us as a Father does his Children, but as a Tyrant treats his Slaves.

How contrary is Superstition to the Repose of the Soul, as well as to the Love of God! How much Pain and Trouble does the Superstitious People give themselves! The most Guilty have found places of Safety,
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they have embraced Altars, and cast themselves at the Feet of Idols. But the Superstitious have no place of Refuge; it is in the Church that they tremble most of all: On which side soever they turn themselves, they cannot be assured of Safety; if it would lift up its Eyes to Heaven, it sees there its Judge; if it looks down towards the Abyss, it beholds there its Executioners; if it retires within it self, and looks into the Conscience, it there feels the Fear which persecutes it.

I do not speak of a moderate Fear, but of an excessive one; it is not troubled by halves: And as 'tis said that the *Pythonefs* never gave any answer to them who consulted the Oracle, till she perceived an universal Trembling in all parts of the Victim: So it may be said, that the same thing happens to the Superstitious, since there is not any thing in them but trembles. But they are not less Blind than they are Unfortunate and Culpable: God cares for none but ardent Offerings, and they present none but frozen ones.

I know well that the Great God requires our Fear as well as our Love; and that these are as it were the two Poles of all the Motions and Revolutions of our Mind, but it is with this Condition, that as one of the Poles is under our Feet, while the other is lifted up above our Heads, so we ought to bring down Fear, and to elevate Charity, although

although the one and the other ought to be inseparable ; they ought not to be placed in the same Rank : This were to disturb Order, and to confound all.

There ought to be both Love and Fear in the same Soul, as *Jacob* and *Esau* were in the same Womb : But also these two Passions ought to be produced in the same order wherein those two Twins were born. If Fear goes first, Love ought to follow it just so, as one of these is said to have held the others Heel as they were brought forth. I imagine this may be no unpleasing Comparison, since the Resemblances are so fit, and that as Fear is Savage like *Esau*, Love is Sweet and Ingenious like *Jacob* : Since, to say the Truth, these two Passions are often like two Sisters struggling in the same Soul, as these two Brothers did in the Womb of *Rebecca*. And lastly, Since Love ought to imitate the younger of these Brothers, and should do by the Advice of Reason, that which *Jacob* did by the Counsel of his Mother, in making it self Master of Fear.

It is true that the Ladies are capable of these two Passions, yea, they are accused of being sometimes excessive in both these. But however I think, that if we examine well their Inclination, we shall know that they are very often like this Mother, who loved her younger Son better than the Elder. They love *Jacob* more than *Esau*, and are

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more addicted to Love than to Fear : They are to be governed rather by Gentleness than by Menaces.

This also is that which God requires of us in the Services which we pay him : He would have in them less of Fear than of Love ; we may Fear him too much, but we cannot Love him too much : He has set bounds to his Justice, but not any to his Goodness : He always punishes less, and rewards our Actions much more than they deserve. When he chastises he has regard to what we are, weak and feeble Creatures; but when he does us good, he regards what himself is : His Vengeances proceed from our Wickedness, but his Favours come from his own Infinite Goodness.

Besides, Love may be acceptable when separate from Fear, though perhaps not in us; but Fear can never be so when 'tis separated from Love. The Devils fear God, the Angels love him. There is Love without Fear in Heaven, there is Fear without Love in Hell. Also it is from this Source that all Superstition springs, which trembles continually, which is incapable of Assurance, as well as of Love which is the cause of that. The Superstitious Women act quite contrary to *Rebecca*, they stifle what there is of Love in them, and travail not but to the increase of Fear. They love *Esau* more than *Jacob*.

HERE

HERE I think, we may see the Cause of the greatest Disorder of this Age: The most ordinary cause of the Superstitious Curiosity of many Women. As they have no Love to God, they have also no Trust or Confidence in him. They are Distrustful of Providence, and look not upon it as a tender Parent but as an Enemy; all whose Actions they Scan, and seek to know his secret Designs. They are curious to know what is to come, and there is no sort of means that they will not employ for the fore-knowing of Events. As they are always in an Alarm, so there are no sorts of Oracles that they do not consult.

All their Contemplations are taken up with things Mysterious: After they have passed a Night in bad Dreams, they spend the day in seeking the Interpretation of them. They know not how to speak three words, but they must mention Presages, Observations, Predictions, Prophecies, Visions, Spirits. Scarce can they find a day fit to undertake any Business upon; so many are unlucky in their Account upon one Score or other; and every way is unlucky for the taking a Journey. They take notice of every little Accident they meet with: There needs but the sight of an Hare or a Weasel to make them return home again. They tremble every moment; the croaking of a Raven is enough to put them upon making their Will.

Juvenal complains that the Ladies of his time had brought this Superstition into a Custom. They dare not (says he) undertake the least Journey, nor hardly a Walk, without having the Advice of an Astrologer, whether it would be Fortunate or not. There are times (says he) when we shall see the *Circus* fill'd with these Superstitious Women, who flock to the Soothsayers to consult them about the Progress and Success of their Amours, and the Felicity of their Marriage. The Destinies of common People were known at cheaper Rates than those of Princes; and that it might be easie for all the World to deceive themselves, there were Lies of all Rates, and Auguries and Predictions of all Sorts. If a Heathen thus derided the Women of his Age, who suffered themselves to follow this Error: What shall we say to those of our Times that are so Credulous and Curious? What may not be said against those that are Superstitious in an Age wherein the Light of Truth gloriously shines upon us; if they were condemned for this Humour, who lived in the Darkness of Heathenism, and so much under the Dominion of the Father of Lies.

This sort of Persons have been always condemned. A great Person deriding this Blindness of many Ladies, says, That all sorts of Birds are not wont to draw their Curiosity; and that none but such can do this as have
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heretofore been either Men or Women. In-
 somuch that to believe the raving of a Crow,
 which is esteemed an ill Omen, they must be-
 lieve also that the Crow was heretofore a
 Girl, that for having unduly prated some
 matters, was, for her Punishment, changed
 by *Minerva* into this unlucky Bird. And that
 we may believe the sight of a Swan when we
 set Sail, is a sure sign of a Prosperous Voyage;
 it must be known, that the Swan was hereto-
 fore a King of *Liguria*, who lamented so much
 the Fall of *Phaeton*, that the Gods taking pity
 of him turned him into a Swan.

To believe that the Chattering of Mag-
 pies threatens us with Slander, we must at
 the same time believe, that these were for-
 merly the Daughters of King *Pyrrhus*, who,
 for having spoke injuriously of the Muses,
 were turned into these tattling Birds. See
 in these Instances, that the greatest part of
 their Auguries are founded but upon the
 Fabulous Metamorphoses. It must needs be
 that Soothsayers do study in the School of the
 Poets, since the Fictions of these serve for a
 Foundation to the Predictions of the others.
 If there were no Fables, what should we do
 for Prognosticks; this latter sort of Lies
 have the other for the Source of them. Also
 it is none but the vulgar and meaner Spirits
 that have made any account of Omens; and
 the wise and great Spirits have always derided
 the Imposture.

BUT what, will some say, Have we not often found that Dreams have proved true? As for Instance, that of *Calphurnia*, who intreated her Husband *Cesar* not to go to the Senate, because she had dreamt that he was assassinated. Did not the Auguries foretell that *Augustus* should gain the Empire, and that *Domitian* should die? I might answer, That if these things speak the Truth, they do this very uncertainly and by Accident. I might say that these Prognosticators do not know what shall befall themselves, and that *Pompey* himself who was Famous for his Skill in this Science, yet did not foresee that which happened to him.

And to mention the most evident Instance that we can make use of on this occasion: *Thraseas* did not foresee his own Misfortune, when he went into *Egypt* in a time of Drought which had lasted nine Years. He went to tell *Busiris* the King, that he might obtain Rain if he would Sacrifice some Strangers to *Jupiter*. The King asked him who he was and whence he came: When he confessed that he was a Stranger to that Country: Thou shalt then be the first, said the Tyrant, that shalt help to procure us Rain, and immediately Sacrificed him. Thus they pretend to foretell the Fortunes of others, and the mean while they are ignorant of their own.

NEVERTHELESS, if we suppose that they tell the Truth, yet for the most
part

part they do this so obscurely, that their Predictions better serve to make us fear the Events, than they can help us to avoid them. *Jane* the Countess of *Flanders*, being blinded with the too common Error of many Women (who are impatient to know the end of their Designs at the beginning of them) went to the Astrologers to learn whether her Son *Ferrand* should gain the Victory or not, in the War which he undertook against *Philip* the *August* King of *France*. The Oracle made answer, That the King should be trod under foot, and *Ferrand* should be received with great Pomp at *Paris*. The Woman altogether transported with Joy, was in Pain for the beginning of the War: She precipitated Affairs that she might enjoy the Victory which was thus promised her: But alas she found to her Cost, that 'tis Vain and Foolish to seek for Truth at the Source of Lies. *Ferrand* was conquer'd in this War, and though in appearance the answer was in favour of him, yet in truth it proved contrary. It is true the King fell from his Horse in the Battle, but without any danger of his Life. It is true that *Ferrand* entered attended with great Pomp into *Paris*, but this was after he had lost the Victory and was taken Prisoner in the Fight, and only as a Captive.

IT is in this manner that oftentimes there is a double Sense in the Answers of the Devil; And that they always give the foolish
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Consulter some Trouble to interpret them. But if we suppose they have no Obscurity, and that they very clearly tell us that which shall come to pass. This Curiosity can never gain Satisfaction, whether the Prediction does displease or content us. For, if it promises us any thing of Felicity, we are in Pain till we obtain it. The Expectation tires us, and when the Good comes, we have neither Strength nor Sense to relish and enjoy it. If the Prediction be unfortunate, we anticipate the Evil by the Fear which we have of it. The Fear makes that a Torment of many Years which otherwise might have been but of a Days Continuance. As Expectation diminishes the Good, so Fear augments the Evil that we wait for.

It is then very true, that Predictions serve for nothing but to trouble us, be it that they threaten Evil or promise Good. What Woman was ever better punished for her Curiosity than *Agrippina*, when she would needs know what should be the Fortune of her Son; and when she learnt that he should be Emperour, and then would kill her? Was ever Answer of an Oracle more unfortunate? Had ever Woman more occasion to fear and hope both together? See herein, that their Curiosity brings them nothing but Unquietness. But however, let them suffer as they will, they deserve rather Derision than Compassion. I do not wonder at all, if it pleases God to per-

permit, that they be unfortunate and abused. Of all the deceived Women, there are none have less Ground to complain, than those who go to consult the Devil: They apply themselves to a Deceiver, and seek to know the Truth by the Report of their Enemies.

If we cannot pity those who are stung when they would needs be playing with a Viper; how shall we pity those who are deceived by the Devil, when they gave Credit to him? Is not their Errour a just Punishment of their Curiosity.

GOD has forbidden, not only to credit the Fortune-tellers, but even not to listen to them; and if we find some Truth in what they say, it is his Punishment of us for seeking it from them. But these Persons have sometimes foretold the Truth it may be. But what if they have done so? It is in this Case that we ought not to believe the Truth for the sake of him that tells it. We ought to refuse it when coming from him, as we should refuse Pearls when offered by the Hands of a Thief, who comes from robbing of Churches. These are but the Effects of Sacrilege. If he tells the Truth, 'tis with a Design to abuse us to our Loss: And it is no less dangerous to believe him, than it would be to follow the Light of those Fires which appear about moist Places, and which would lead us to some Bog or Precipice. All that which comes from the Devil, ought to be suspected with us, as
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the Presents of our Enemies. If the Advice of that *Trojan* was wise and good, who counselled them not to receive the Image of an Horse dedicated to *Pallas* into the City, for the sake of them who presented it, who had been their sworn Enemies : How comes it to pass that Persons besieged, as we all are, by an Army of Devils, can receive, without Suspicion, any Present from them who endeavour to conquer us ? How comes it to pass that we can be content to take our Food from the Hands of those that mortally hate us without the Fear of being poisoned. If the *Trojans* ought to have distrusted the *Greeks*, why do Men put any Confidence in the Devils ?

But they will say, perhaps, they do not credit these : They only consult the Deviners out of Curiosity : But God leaves you to believe them. When any go to consult these contrary to his Will, it ought not to be a wonder if they lapse into the Belief of them against their own Resolutions. Why should he preserve us in a Danger, which he has absolutely forbid us to venture upon : Or render us victorious when we take up Arms against himself, and take the Party of his Enemies ? There is no Ground to expect this. There will always remain somewhat of the Impression of what is told us which we shall not be able to get rid of. We shall insensibly fall under a Fear of their Threatnings,
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and a Hope of their Promises. Our Reason does not become stronger than it was, and since it could not withhold us from consulting, it cannot hinder us from believing them. God will not afford it Strength for this Purpose, nor will he work Miracles to preserve the obstinate and rash.

T H E R E is not any Sin which provokes him more than this, since it assaults and affronts his Love, his Power, and his Wisdom. His Wisdom, in that we do not rely upon his Conduct of us, and would be prying into its secret Designs: His Power, in that we think to avoid what he has ordained: His Love, because if we had more Trust in his Good-will, we should not be so curious to foreknow the Good that shall happen to us, as perswaded of that which he wills us.

Further, this Curiosity I must confess, seems most tolerable in the Heathens. The Art of divining and foretelling made a considerable Part of their Religion. But what Ground is there for this Errour to continue in the World after that the Oracles are ceased? This Superstition is much more guilty in these Times than in those of Heathenism. Especially, since Jesus Christ has demolished their Temples, and overthrown their Idols. What Reason have we to rear up their Altars again, or to take the Party of his Enemies after he has chased them away? What Reason

Reason to take them home to us when they fly from him?

But however, to see the Superstition of a great many would make us say, that Idolatry does still continue, and that Oracles are not yet ceased: For what Difference is there if in a Temple, or in a Closet we consult them? The Idolatry is not the less true, though it be less publick; since it remains still in some Peoples Hearts, it is not yet banisht from the World. On the contrary, as the Devotion of the first Christians was more strong than the present, at the Time when they withdrew themselves into Caves to worship, so is this Superstition more strong than ever, although it has not the Liberty to appear. It must needs have a great deal of Strength, since People give themselves up to it, even against the Restraint of Laws.

Besides, 'tis a greater Crime at present to be thus superstitious, than it was in the times of the *Gentiles*, because the Heathen Ladies thought indeed that they consulted with Gods, and we know that they are none but Devils that inspire our Diviners. The Heathens were combated by Enemies disguised, but we see them uncovered, and do that out of Wickedness which they did out of Ignorance.

LET not any tell me that many Ladies, when they consult the Fortune-tellers, do not believe that they address themselves to the Devil,

Devil, and that their Curiosity is therefore innocent, I can hardly imagine that they are dull and simple enough to believe that they do not commit any Offence in what they do. They must at least be under some Doubt in the matter : But they are willing not to be very knowing in this Case, for fear they should clearly see a Fault in it, while they have no Desire to amend it. And suppose they know nothing at all : If their Design be not guilty, yet their Ignorance is. They are oblig'd to seek Instruction in an Article of such Importance : They ought to know that this is one of the greatest Crimes, and breaks the first Commandment ; that it strikes at the Foundation of Christianity, since if we worship but one God, we ought to have no Belief, nor trust in any but in him. Nevertheless, it were better to send them back to their Catechism, than to continue this Discourse here. I shall only say this, that if many Women were not wretchedly ignorant, they would not be superstitious. Never did *Cesar* wonder at any thing more, than that his Wife should give Credit to a Dream : He could not imagine that *Calphurnia* was superstitious, being a Woman of so great Wit and Knowledge. A wise and well accomplished Woman will deride all these Visions, these charming Notes, these Spells, these Presages. She is glad to be advertized of her Errour, if she has believed any one : Since there is no more
wrong

wrong done her in delivering her from what was superfluous, than there is to a Vine in plucking off its supernumerary and unprofitable Leaves. All this Incumbrance of Ceremony hinders from bringing forth the true Fruit of Piety. They neglect the true Decency of Christianity, to give themselves up to Grimaces and Appearances. To this indeed the Women seem to be somewhat naturally carried, and for that reason it was said by *Strabo*, that the Men who are married, are more addicted to Superstition than any others, because they insensibly receive Impression from that of their Wives. But if there are many who love their own superstitious Opinions, and are angry when these are corrected: I own also, that there are many among them, who are accused falsely of this Errour; and that very often the Libertines do by the devout Persons of our Time, as the Infidels did to the Christians of the first Ages, to disparage their Piety. But, what do I say? The Persons truly and rightly devout, are no less opposed by the Superstitious, than by the Libertines.

The Libertines say, Piety is superstitious, because it is grave and serious: And the Superstitious say, 'tis licentious, because it is frank and candid. So a liberal Person is assailed, both by the Covetous and the Prodigal. The prodigal call him covetous, because he gives less than they; and the covetous

tous account him prodigal, because he gives more than they. In like manner, a Person of a good Size and Proportions may be call'd a Dwarf by a Giant, and a Giant by a Dwarf. THE Ladies ought not to wonder at this Imposture, nor renounce the true Piety, because it has Enemies, and has been at all times opposed. They ought not to become licentious for fear they should be too serious and grave; nor be superstitious for fear they should be too cheerful and free. They should trust in God without Arrogance, and fear without Despair. They ought not to be too credulous, nor too fearful. They ought to represent to themselves how displeasing to God Superstition is, which they may see in his ordering in the Law of *Moses*, that they who consulted with Wizzards, were to be stoned to Death. In the primitive Church, such were condemn'd to remain five Years in the State of Penitents. They should bethink themselves what a Shame it is for one that calls her self a Christian, to hold out her Head to a cheating Gypsie, to be told her good or bad Fortune: And that if we would seek our Fortunes in our Hands, it must be by our good Actions, and not by the Lines that may be found there. This is the true Chyromancy of the Christians. It is by observing the Law of God, and not of the Stars, that they ought to rule themselves. It is the good Influence of the Grace of God, upon them, that they ought to be

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concern'd about, not about that of a Star. What reason is there that we should be always in an Alarm, and in Distrust of the Conduct of God, as of the Designs of an Enemy? But I see the Source of their Misfortune, their Fear comes of their Curiosity: It is a Sin that serves for the Punishment of another. God deals with us in this case just as the Fable says it happen'd to him who stole Celestial Fire. After this our sacrilegious Attempt, our Mind is no less tormented with Distrust than *Prometheus* was by his Eagle that was feeding on his Liver. We are not to wonder if this Punishment be very great, since 'tis the Chastisement of one of the greatest Crimes that we can commit. What reason or ground is there that we to know the secret Will of God should consult his Enemies, and seek to learn from Hell what is determined in Heaven? What a Shame is it to the Sex to run after the first Woman in this Fault, who would needs learn from the Devil the Interpretation of the Will of God? And was she not well rewarded for her Application to him? Is there not great Encouragement in that Instance? If we had greater Love to God, we should have also the more Confidence in his Promises. If we would commit our selves as we should do, to the divine Disposal, we should follow him as a Child does his Father, without asking whither he will bring us. See herein that to render our selves the more quiet

quiet and free from Trouble, we need but only become less curious. Let us have more hope in God, and we shall have less Disturbance about what is to come. To this Purpose that may be said to us which was said to *Abraham*; cast out his Bond-Woman and her Son: Banish Fear and the Effects of it, as that Patriarch banisht *Agar* and *Ishmael*, preserving Love only as the Legitimate Offspring, which alone is capable to give us Perfection and Felicity.

BUT we have not yet said enough: We must look upon Superstition on another side, that we may discover all the Uglineſs of it: It does not only proceed from Fear, but it sometimes proceeds from Artifice. It is not only scrupulous, but is sometimes dissembled. Let us compare the Discourse of a superstitious Woman, with her Actions: And her Face as well as we can with her Conscience. Let her be followed out of the Church whence she comes from making a thousand wry Faces, and see what 'tis she does in her Family. She does not fail to be in a very ill Humour after her Extasies: She seems to come from the Company of Devils rather than from the Society of Angels. There is no reason sure, that she should bring a Spirit of Wrath and Contention, when she comes from the very Courts of Peace; or that she should be sad and melancholy for having conversed in Paradise: If she were truly devout, she would be the more sweet and gentle, the

more patient, and the more tractable for this. But she has nothing but an Appearance, all her Devotion is meer Fiction and Hypocrisie. Superstition will cry out more against these that do not uncover themselves, or bow at the Name of Jesus, than against those that blaspheme. She does not care if she makes a great many poor, if she does but relieve one or two. She has her Soul full of Vengeance, when she complains that Charity is grown cold. She does not take care to blot out her Crimes by Repentance if she can but hide them. She speaks like a Saint, and lives a Sinner.

Of the Patience of Women.

WE should no more suffer our selves to be conquered with Grief than with Pleasure: If there be need of Moderation for the former, there is also need of Patience for the latter. If there are many Ladies that yield themselves to Grief instead of resisting it, this is not for that they bind themselves to it by way of Mortification, but only by Despair. They do not love it out of Vertue, but out of Obstinacy. This is a strange Disorder, to see them who forbid all Excess in Joy and Mirth, yet allow themselves in the Excess of Sadness: They are less asham'd to ap-

appear desperate than voluptuous. They find fault with the least Irregularities of Joy, and yet tolerate all the Extravagances of Sorrow : All the World will disparage and reproach a Lady that a little transgresses in her Pleasures, this her Enemies and Emulators will talk of to detract and diminish her, but no one has any thing to say against those who are unbounded and irregular in their Grief.

It is true, that Grief does no less paint and set off it self than Joy. It is full of Inequality and Capriciousness. *Aesop* had reason to say, that when *Jupiter* distributed Honours to the Gods, Grief presented her self, to whom was given for her Share Ostentation and Pomp, that she might the better make known her Complaints and Regrets. If the Poet said that there is sometimes a Pleasure in weeping ; it may also be said, that there is very often a Vanity. Opinion mingles its self with Sadness, it is that which causes so many Tempests upon this Sea, it is that which makes it look big with Tears, and which acts it in Sobs and Sighs.

I do not see an Example in all Antiquity, which is more fit for the Ladies to consider in this Case, than that which *Seneca* makes use of, when he would comfort *Marcia* after the Death of her Son. He proposes to her two *Roman* Ladies that were quite contrary to each other, to the end she might see whether

of the two it was best for her to imitate. He proposes on one side the Sister of *Augustus*, on the other his Wife. Both of these Ladies had suffered a very great Loss. *Octavia* in the Death of her Son *Marcellus*, and *Livia* in the Death of *Drusus* : But with this Difference, that *Octavia* would never be comforted, but shunn'd even whatsoever could afford any Remedy to her Grief : While *Livia* shewed more Strength and Courage under her Sorrow, enduring to hear of the Glory of her Son, and listening to the Intreaties of her Friends. Yet she did not suffer the least Loss of the two, but rather the greater ; as perhaps most will judge if it be consider'd that *Drusus* had already those Perfections which could but be hoped for in *Marcellus*. Is it not truly better to resemble *Livia* than *Octavia* ? Is it not more useful and commendable to let our selves be heal'd, than to persist obstinately in the afflicting of our selves.

And that we may reason rightly on this Subject ; ought we not to do all that we can to chase away an Enemy, who seeks nothing less than our Destruction ? To what purpose serves Grief and Sorrow, either to them who lament, or to them who are lamented ? It is not enough to let this go away of it self, we ought to drive it away, and not wait till it ceases, without our contributing any thing towards the putting an End to it : But to what Advantage do we retain it ? As if it
were

were a Weakness to suffer our selves to be conquer'd by the Reasons of those who seek to comfort us? When our Grief would leave us, we will hardly give it leave to do so, we embrace and hold that rather than that does us. We are even jealous and afraid least it escape us. This is the Weakness and Folly of the World.

I do not wonder to see that we must be at some pains to abandon Pleasure, since that is a fair and soothing Enemy, which fights us with none but pleasing Weapons, and whose very Wounds are no less sweet than mortal. But I cannot see what are the Chains that bind us so fast to Sorrow. I do not see the Charms or Attractives of that, nor am I able to comprehend for what reason any should be enamoured with such a thing, nor how we should be unsatiably thirsty after so bitter a Draught. I cannot see what 'tis that seduces us in this Case; unless it be Opinion and Custom. I can see no other Source of so many Lamentations, nor any other Cause than these, of those many Regrets in which they please themselves to be found,

I confess I have not been able to read the History of *Jane* Queen of *Castile*, Daughter of *Ferdinand*, and *Isabella*, without great Astonishment: This miserable Princess, after she had lost her Husband, she conceived so great a Discontent, that none were able to comfort her. She would no more walk but by

Night, nor endure the Light of the Sun ; she would only serve her self of that of Torches or Stars ; being willing to see nothing but what was melancholick for the maintaining of her Grief. What strange Tragedies has Sorrow been the Cause of ! When she went into the Church, and was placed near the Corps of *Philip*, she would not endure that any other Ladies should come near him. She was even still jealous. And to the end she might want no Degree of Sadness, she had not only a great deal from the Loss of so great a Good, but she would yet have more from her Jealousie, as if she had not lost him.

The great Cardinal *Ximenes* did well to entreat her to change the Way of her Life, and to consider the Trouble that she gave to the whole Court besides her self. She was obstinate in her deadly Design, and continued in a Mourning that we may call the most Extravagant, as well as the most troublesome one that ever was. May we not say, that this Lady alone is a compleat Pourtraiture of those who give themselves up to Grief, instead of conquering it ; who love their Sadness, and do all that they can to maintain it ? Who would always carry with them the Cause of their Discontent : Who desire to have the Object of their Mourning always before their Eyes, to the end the Spring of their Tears may be always open and flowing ; who would have the Sword al-

ways

ways remain in the Wound, that it may never close up and heal. They glory in being invincible to Reason, while they are not so to Grief: It seems to them, a Weakness to suffer themselves to be conquer'd, either by Perswasions or Entreaties.

I know that some are very beautiful Wounds, and that the Subjects of our Affliction are sometimes so noble, that the very Signs and Marks of it are glorious. But from whatever Cause our Grief can spring, we have no reason to love it, unless when a just Repentance for our Faults does produce it, and it is an Effect of Christian Penitence: Unless I say when it is good and useful to punish and correct us: Not at all when it is fit for nothing but to trouble and hurt us. I should not take care to condemn the Ladies for their Grief, if they would love it but as *Mary Magdalen* did hers. This was too deserving and commendable a Spring of Tears, this of hers, than that we should endeavour to dry and stop it up. But there is reason to fear that the Mourning of many is of a quite contrary kind to that of this Saint; and that they give themselves as much Trouble out of a Desire to commit some Evil, as she did out of Repentance for it: There is reason to fear lest their Patience should be criminal, and their Resolution guilty, as well as their Cowardise. I fear we cannot say so much for the Patience of many Ladies, as we
have

have done to their Courage. They employ it sometimes to very wrong purposes, and we may often see, that many of them are never Patient but when they are subjected to some Passion.

THEY do like *Hippia*, who commonly complain'd she was not well, she was out of order, when she was at home and in her own House; but became mighty hearty and well when she was rambling in strange Countries after her Gallant. She was wont at home (says *Juvenal*) to lye Soft, and nothing almost could be easie enough for her; but now she complain'd not at lying upon a Board, or a Deck, like the Marriners themselves who had been brought up to such Hardiness. She who was surrounded with the most pleasing Perfumes at the place of her Birth, could now endure Pitch as well as if it had been Amber-grease: An ill Design fortified her who by Nature was Delicate and Tender; and she who before would fly from the least Appearance of any Danger, look'd boldly upon the rowling Waves, and took the pains to manage the Tackle, and to labour at the Oar.

If she had been to make this Voyage (says the Poet) for the sake of her Husband, as she did it out of Love to her Gallant, Alas, how often would she have complain'd of being Sick at Heart! How often would she have told of her Head-aching! How incommo-
dious

dious would the Hammock have been ! How would the Surface of the Sea have astonish'd her ! and the Tossings of the Tempest frightened her, poor tender Soul ! But when this her Navigation was unjust it was pleasant : She complain'd not of any thing she endured, since it was upon an Infamous Occasion ; her Passion gave her Patience.

And, the mean while, let us see what it was that could render her so Couragious and Resolved : She abandoned a Senator to follow a Gladiator : Of the Wife of a Man of Quality, she became the Wife of a Stage-Player : She preferred *Sergiolus* before the Honourable *Fabricius*. The Pleasantness of her Country that she forsook, the Tears of her Children by *Fabricius* whom she abandoned, the Love of her Husband to whom she was Treacherous, all could not retain her ! She broke all these Chains to follow a Man who deserved nothing but her Disdain ; he was crooked, he was Blear-ey'd, he had none but a very bad Mein and Shape. But all this was nothing, he did not fail to be very pleasing to her, since he was a Gladiator : Since he was a Man of Weapon, this very name was sufficient to make her love him : And if he had been as ugly as a Satyr, she had thought him more beautiful than the *Hyacinthus* of the Poets, whom even a God lamented after he had loved and lost him. See here that which rendered *Hippia* so Generous and so Constant :
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Have we ever seen a more Shameful Patience than hers? if we may give the name of a Vertue to so brutal a Resolution. We may fear there are too many resemble her, and that they never bear Crosses and Afflictions with any Patience, but when 'tis in some Vicious Enterprise: We may fear they would Relent and Tremble if a good Occasion of Suffering were offered, if they were to suffer for Religion or Reason; and that on the contrary, they would shew too much Hardiness and Patience, if they were to accomplish an unjust Design, or some wicked Intreague.

But if an Heathen made entire Satyrs against those Women who shew themselves Delicate when Vertue requires in them some Suffering; and strong and hardy when Vice calls them to it: What shall we say of those Women that call themselves Christians, and are guilty of the same Crime? Do not they deserve yet a more rigorous Chastisement? Should Patience be at an higher Pitch in the time of Error, than in that of Truth and Knowledge? Should there be more Resolution under the Reign of *Jupiter* (some Devil of that name) than in the Kingdom of Jesus Christ?

I C A N N O T think there can be a stronger Reason to confound this Error: I see nothing more powerful to oblige us to the Perfection of any Moral Vertue, than to compare that of the Heathens to ours; and
to

to make it appear that we yield to them, even with all the Assistances and Advantages that we have of them. That we may make a good Judgment in this matter, we must see how far the Patience of the Heathens has raised it self. Vertue (says *Seneca*) rusts when it is not persecuted; Affliction is the Furnace that refines it: It is a Wind that gives it the better rooting for the shaking it. We cannot judge what we are, if we have not met with some Evil; and it is by Affliction that we come to the Knowledge of our selves.

See here what this Philosopher has said. But he proceeds yet further, and speaks of this Vertue after a manner that altogether astonishes me. "God strengthens us (says he) in afflicting us, and the Troubles he sends are a mark of his Love. He does not love us with a fond Tenderneſs, as a foolish flattering and careſſing Mother; but with Generoſity, as a Father that will try and exerciſe us. This is not only a mark of his Affection, but alſo of the good Opinion and Eſteem that he has of us; ſince he proportions our Ills to our Courage, he ſends not Adverſities but to thoſe whoſe Conſtancy is known to him. To exerciſe us, he does like a Fencing-Maſter in his School; he takes the Foil in his hand againſt thoſe who have the beſt Skill and Strength. It was thus that he tried *Mu-*

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“*rimus* in the Fire, *Fabritius* in Poverty, *Ru-*
 “*tilius* in Banishment, and *Socrates* by Poison.
 He advances yet further: “If *Jupiter* (says
 “he) would turn his Eyes towards this
 “lower World, he could see nothing here
 “more Glorious than a Man Constant under
 “Affliction, and who defends himself coura-
 “geously against a bad Fortune: This is the
 “only Spectacle worthy of God. How fine
 these words seem to me! How much above
 the reach of a Heathen would one think
 them! How fit are they to make us blush
 and be confounded! Would not one be apt
 to say, he learn’d this Sentiment from the
 Holy Scriptures: Where we so often find it
 said that God afflicts his own, and in giving
 them Thorns and Gall, he gives them a part
 of his own Crown and Cup: That he is Faith-
 ful, he holds the ballance in his hands to take
 care that we shall not have a greater weight
 of Afflictions than he will enable us to bear:
 We are told, that in Suffering we ought to
 be a Spectacle worthy of God, Angels and Men.
 If *Seneca* says that he tried the Philosophers,
 may not we say that he tried the Patriarchs?
 He suffers the Devil to attack us, and our
 Neighbour to injure us, to the end he may see
 us carry away the Victory, by Patience which
 softens our Neighbour, and confounds the
 Devil.

AND nevertheless, that we may well ex-
 amine the Reasoning of *Seneca*, we shall find
 that

that all the Patience of an Heathen Philosopher must be very Imperfect in comparison of that of the meanest Christian. We have much better Assistances: The Light of Grace has much more Power than that of Reason, towards the making of us Patient. This Spiritual Unction strengthens us for all our Labours, and heals all our Wounds. We have quite other Recompences, and other Promises than they had: We have much more distinct Thoughts of Immortality than the Heathens: Their Philosophers could not see what our Martyrs did, the Heavens open, and the Palms of Glorious Rewards in the Hand of God who does regard and encourage them.

But what do I say, That he encourages them? I add further, That he accompanies them, and has given himself an Example to them. See here the Advantage of Christianity, since in the Exercise of Patience we, not only, have God for our Spectator, but also for a Comforter, an Example, a Companion, and a Reward. How Important is this Truth! The God of the Heathens did not behold them but from Heaven, but ours descends with us into Dungeons and into Flames. When *Mark Antony* was besieged by *Cesar* without hope of being able to defend himself, *Plutarch* says, that there were Voices heard in the Air all the night, and that without doubt it was the God of *Antony* that they came

came from, who was about to leave and abandon him: The God of the Christians does not leave them after that manner; he does not abandon us in our Afflictions but in our Debauches; he does not depart from the Unfortunate, but from the Guilty. *Bacchus* left *Mark Antony* in this Extremity, as *Venus* quitted the Siege of *Troy*, after that she was wounded. This was the Relief that the Heathens received from their Gods and Goddesses. The God of this Roman accompanied him only in his Prosperity; and the Goddess of the *Trojans* fought no longer for them, than while they were the Strongest.

But we must say more: These false Gods were no better Instructors of Men than Helpers. What Examples did they give them of Patience? However Learned and Vertuous they have described their *Pallas*, they made her also Impatient and Furious, they put a Shuttle in her Hand to encounter and conquer *Aracne* withall, and even to oblige her to Hang her self. *Diana* killed with her own Hand the Daughters of *Niobe*; and *Latona* changed the Country-men into Frogs. And how should the Ladies of the Heathens learn to be patient, when their Goddesses themselves were not so. After such Examples would they make any scruple to be Vicious? Was not their License authorised by the Crimes of their Gods?

It is then true, that the Heathens have not had that means of learning this Vertue which we have, and then, if there are any among them who have shewn a great deal of it, this is that which renders us the more guilty when we neglect it. This should be reckon'd Prodigious, that the Vanity of the Gentiles should be more Patient than is the Charity of the Christians: This should be thought Monstrous, that Grace with Reason should not do more than Reason alone. And there is not a better means to make us blush for our Faults, than to shew us the greater Perfection of the Infidels. Their Patience could not come but from four Springs, either from their Temperament, or Vanity, or Necessity, or Reason. That which comes from the Temper and Constitution is Shameful; that which comes from Vanity is Mercenary; that from Necessity is too much forced; and that which arises from pure Reason is commendable, but is not yet sufficiently perfect, if it be not assisted by Grace:

This is that Divine Aid which was wanting to the Heathens, and which God offers us, to render us the more perfect. This is the Sacred Shield which alone can render our Interior Invulnerable. Without Grace, Patience is Melancholick. Reason alone cannot compleatly fortifie the Mind. Let us but only observe the Looks of those who have been renown'd for their Courage: Let

us observe *Lucretia* with a Sword in her Hand, *Porcia* with live Coals in her Mouth; they had the Mein of Persons in Despair. On the contrary, you shall see a patient Christian with a smiling Countenance, by reason of the inward Consolations that animate her. This Patience has I know not what Sweetness, which casts out bright Rays, even in the midst of Torments. Let us observe the Picture that *Tertullian* has made of Christian Patience, under the Countenance of a Woman, whose Eyes are lifted up without any Appearance of rash Boldness, and at another time are abased without shewing the least Despair.

PERSEVERANCE and Chearfulness are two the most infallible Signs of true Patience, which continues unshaken, without being either hardened or softened excessively. I do not approve any more *Arcthusa*, who was turn'd into a River, than *Niobe*, who was turn'd into a Stone. These are Metamorphoses, that are always shameful, but especially are unworthy the Constancy of a Christian. It must be owned then, that without the Divine Grace, the greatest Spirits will yield and fear: But with that the most indifferent and simple ones perform Miracles of Patience. And especially as to what concerns Perseverance, I shall bring but one Example, of which *St. Jerom* made so great Account, that many say, he set himself with
more

more than ordinary Endeavour to describe it.

A Lady of great Wisdom and Vertue (says he) was accused of Adultery in the City of *Vercelles*. The young Man whom they accused of being in love with her, confest himself guilty. He own'd a Sin which he had never committed, and to avoid the Punishment of one single Crime, he made himself guilty of three more together; of Cowardice, Lying, and Murder. This Lady on the contrary, is resolv'd, and steady; and if she would confest nothing, her Silence did not come from her Fear to die, but only from her Unwillingness to tell a Lie. She did not fear Death but Infamy: It was not her Life but her good Name that she was concern'd to preserve. She did not fear the Punishment, but the Disrepute of an Adulteress. They employed Sword and Fire to make her speak: The Executioner himself had some Horrour at what she suffer'd; he had less of Cruelty than we of Constancy. They used her after that manner, that one could hardly find a Place in her whole Body for a new Wound: They could not lay on another Blow, but it must light upon a Wound already made.

They put this young Man to death before her Face, to the end that this Spectacle might strike some Dread into her: They tried what Fear could do after they had employ'd Pain

to no purpose. But this also was in vain, they could not move her, she was as courageous as she had been chaste: And as she had not yielded to the Charms of Pleasure, so neither did she sink under the Pain of Torments. After this they proceed further, the Rage of her Enemies continued as well as her Resolution and Patience. They condemn her, and the Executioner struck four times, without being able to kill her. At the first Blow he did but only glance upon the Skin, and brought no more Blood than would come from a slight Scratch.

The Executioner altogether confus'd at this new thing, knew not what Course to take, and disposed himself as he thought, to strike to purpose the next time; but the second Blow succeeded no better than the first, he seem'd to use a Sword of Lead against a Body of Brass. He was enraged, and struck again, but with as little Effect. Being quite transported with Fury, he endeavours to plunge his Sword in her Bosom, his Sword bent almost to the Guards, he could not hurt her either with Thrust or Stroke. All the Company were amazed; this Executioner withdrew, and another advances, who promised to succeed better.

He struck three times: At the first Blow he shook her, at the second he hurt her, at the third he fell'd her down. All believ'd she was dead, though in Truth she was only
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in a Swoon. They carried her away to bury her, but in carrying they perceiv'd in her some Signs of Life, they gave her Cordials, and brought her to her self, and afterwards disguised that they might save her, for fear her Judges being provok'd, should cause her to be apprehended again. The Epistle which *St. Jerom* wrote upon this Subject is very eloquent; the Constancy of the Woman animated his Style. He gives her no other Name than that of the Woman seven times struck to be killed without dying. Each Blow was enough to have taken away her Life, and it may be said, that as God wrought a great Miracle in keeping her alive, so he wrought a greater in preserving her Courage. Her Body was not of better Proof than her Patience: And I admire more to see that she was not shaken, than that she did not die.

The true Perseverance is a Christian Vertue. The Heathens have sometimes kill'd themselves for fear of suffering. Their Death was not so much a Mark of their Courage, as a Remedy of their Impatience and Fear. As sometimes Men suffer for fear of dying, so they sometimes die for fear of suffering. If the Desire of Life makes us endure a great many Evils, the fear of suffering can make us seek the End of Life. Death and Grief can serve for a Remedy to each other.

The true Patience ought to persevere as long as the Evils continue that are the Ob-

jects of it. Of how short Duration is the Patience of many Women ! They complain at first, and very often despair at the beginning of their Sufferings : They know not that God has his own particular time to relieve us. That is the Hour of Extremity. Since the Heathens themselves could not say that he takes Pleasure to see us gloriously suffer, we are not to wonder that he sometimes delays, and does not relieve us so soon as we begin to complain. This Sight pleases him when we humbly and patiently suffer. As the Stars appear most glorious in the darkest Night, so the Grace of God shines most bright in our greatest Extremities : This is his Hour. For if he came to us as soon as he is called upon, we should never suffer any thing, because there is no Distance between the first Moment of our Evils, and that of our Impatience.

I would it might please God that they who give themselves up to Grief as soon as they are assaulted with any Misfortune, would propose to themselves for their Encouragement the Example of that chaste and constant Lady *Susanna*, whom the wicked Elders would have corrupted. How long did her Patience endure ! How many Enemies did she conquer ? She defended her self against Perswasions, Intreaties, Offers, Threatnings, Opportunity and Impatience. But what do I say ? She defended her self
even

even from Life and Death ; she neither yielded to the Desire of Life, nor to the Fear of Death. She was tempted, she was accused, she was condemned, they led her away to Punishment, the Executioner was ready to lift his Arm for the cutting off her Head. Alas, how great an Extremity was this ! How long did it please God to delay before he gave her Relief ? Would not any have been apt to say she was forsaken ? Yet this was the Hour which God chose to help her in, that he might render her Patience so much the more glorious, by how much the more she was tried.

He suffer'd that one of the greatest Patriarchs in the World, and him whom he peculiarly Lov'd, should go on, even to the very Instant of sacrificing his own Son : And that after he had promised that this very Son of his should multiply into a great Nation, and that he would give very particular Blessings to his Race He did not content himself to see this *Abraham* go out of his House in order to obey the command ; he did not dismiss him at the Foot of the appointed Mountain : He yet shew'd not another Victim till *Abraham* had built his Altar : He delay'd to make the intended Relief appear till the Child was bound and laid upon the Pile of Wood, which the Father thought was to have consumed his Son to Ashes, and till *Abraham's* Hand was actually lifted to fetch that

fatal Blow which should have cut off his Son's Head. The Hour that God waits for, is the Hour of Extremity, and if our Faith and Patience endure in that, he sends us Relief.

Lastly, it is this Hour that he loves so well, that when the Mother of Jesus would needs be entreating him, when she thought fit, to work a Miracle in favour of those who entertain'd him, he put her off, and said, my Hour is not yet come. And though she was his Mother, to whom he had been wont to pay a great deal of Love and Reverence, yet when she was too much in haste for the Relief she desir'd to her Friends, instead of calling her Mother, he call'd her Woman. It is true, that many of her Sex are too hasty, and care not to give a long Pleasure to Almighty God, in the Exercise of a long Patience. They are very quickly a weary, and if they could receive Succour as soon as they demand it, they would be sure never to endure any evil, since they complain very often, even before it arrives.

Their Impatience comes from three bad Sources; from Niceness, Incredulity, and Ignorance. From Delicacy and Niceness, Because, not being exercised in suffering, the first evils that assault, do deject them: From Incredulity, because if they did believe that God takes notice of their Sufferings, that he delights in their Exercise of Courage and Patience, that 'tis he himself who tries them,

and

and that he will not suffer them to sink if they strive to persevere, without doubt, if they did believe these things, I say, they would endeavour to please God, and to acquire the greater Glory to themselves. From Ignorance, because while they know not of what Use Adversity may be to them, they are affrighted at the first On-set of it: Instead of considering that the Bitterness of Afflictions, is not less salutary and healthful than that of Medicines.

Provided we have and exercise a little Constancy: Affliction purifies as well as proves us. *Plutarch* says, that there were heretofore found in a certain Quarry named *Caryste*, Stones that were soft, and which they could spin like Flax or Cotton, and that there was made of them Napkins and Handkerchiefs, of such a Nature, that the Cloth could not be washed clean; but it was enough to put it into the Fire, and that would very well whiten and cleanse it. We may say, that Affliction and Grief cause the same good Effect in those who have Patience, since it softens them if they be stiff and obstinate; it cleanses them if they be foul. And if it seems strange that they should make Cloth of a Stone, as great and wonderful is the Effect of Affliction; when we see the proudest Hearts humbled, and the most hard and obstinate rendered yielding and obedient, after the enduring of a little Sickness
and

and Misery. In truth, we are ignorant of the Rewards of Patience, when we unduly fly from the Occasions of practising it: And if we may say of a Soldier who goes very unwilling to the Fight, that assuredly he has little or no Courage; so we may say of a Christian who is too much sadden'd and dejected at suffering that he has not any true Patience.

THUS it is that this Vertue should appear upon great Occasions. But it ought to be consider'd further, that we should not neglect it upon the smallest we can meet with: It is not always upon the Theater, nor in the View of the World. There are Occasions where it must be exercised without Spectators of this World, yet not without Glory, because even then 'tis beheld by God and holy Angels. It shines no less bright sometimes in suffering the Defects of our Friends, than the Injuries of our Enemies. That which endures the Infirmities and Imperfections of another may be said to put us in the Rank of Martyrs, without the having our Blood shed, or lying under the Hand of an Executioner.

And however there is not perhaps any thing of Vertue more rare and seldom practised than this. There are many of the Ladies themselves that do with more difficulty bear with those that have a great deal of Merit, than with those that have little or none: They can more hardly forbear to be envious,
than

than disdainful. Whenever they hear any Praises given to another, they think all that is taken from themselves which they suppose themselves to deserve. See here the first and the original Disorder; We know not how to endure the defects of others, because we are ignorant of our own; insomuch, that to know our own Imperfections, and to support those of another, seem to be but the Effects of the same Cause. To bear the Injuries of a Neighbour, there needs only Courage: but to bear with his Defects, there is requisite a due knowledge of our selves:

But if we may add one Christian Argument to our Morality, we shall find yet a more noble source of Patience. It comes from Charity among Christians, as well as from Modesty among the Philosophers. Suppose it be not the knowledge of our own Imperfections that renders us patient with those of others: We ought not for all that the less to bear with the defects of our Neighbour. If we have Spots our selves, we ought to bear with those of others, because of the resemblance between us; if we have none, we ought to suffer them the rather, because the Favour and Grace of God has made us free from them. We ought always to endure, either out of Justice, or out of a thankful acknowledgment.

We ought to bear charitably with all the World, as much as is possible to us. The Angels themselves accommodate themselves to us.

us. Altho' they have Wings, yet they do not refuse to walk as if they had none. They fly in the Heavens among other Angels, but they walk upon the Earth with us Men, who can do no more. So the most perfect ought to apply themselves to this Holy Complaisance. If they can lift up themselves with the contemplative Souls, let them not be ashamed to abase themselves among the simple. Lastly, Whatever sort of Patience the Women have need of, they have very bright Examples of it in their own Sex, without any need to borrow from the other. If their Husbands are unfaithful, let them regulate themselves by the Patience of an *Octavia* towards *Mark Antony*: If they are undeserving Sots, let them imitate the Modesty of *Abigail*: if they are of a rough and bad Humour, let them take example by the excellent Mother of Saint *Augustine*.

Of the Modest and Scandalous.

THERE are very great Persons who have taught, That Shamefacedness is not a Vertue, but only a commendable Quality: that it is not voluntary, and is nothing but a sudden Emotion which arises within, and after appears upon the Countenance, very often against our will, and in spite of our en-

endeavour. They say it is contrary to Perfection, and that she who is compleat in the Habits of Vertue, is no more capable to fear Infamy, than to do those things that deserve it.

There are, for this reason, (they add) three sorts of Persons that know no shame: Old Folks, and Vertuous Persons, and Wicked People. Those that are Wicked, are such because they have no longer any sence in their Consciences, the custom of sinning has seared them, and taken away all manner of tenderness and remorse. The Vertuous and the Old are without shame, because they assuredly know, that there is nothing in their Actions which deserves either infamy or shame, and they look upon disgrace as a thing easie to be shunn'd by those persons who do nothing to deserve it. These seem to me to be the Foundations of their Opinion, which are not very difficult to be overthrown.

IT is easie to show, that Bashfulness is not only a commendable Quality, but also a Moral Vertue. Since they make a habit of Impudence, why may we not reckon there is an habit of Bashfulness: We may be accustomed to Fear as well as to Boldness: If by little and little Shame may be taken away with Perswasions and Assurances? Why may it not as well be put into us by the giving us frequent Alarms? If Bashfulness of its self were not a Vertue, yet it might become such by the

the means of Prudence ; which, of a Sudden Emotion, may make a Voluntary Habit.

It is after this manner that they say Anger turns into Zeal, and that which of its self is but a Passion, becomes a Moral Vertue, or even a Christian one. Why may we not say of Bashfulness what is said of Courage, which, of its self, is truly nothing else but a Heat and Passion, but which becomes a Vertue by being under the Conduct of Prudence? Cannot I, after this motion of shame, render it voluntary by my consent? Thus Shamefacedness may call its self a Vertue, since it may be Voluntary; since it may become an Habit, and may be in a Mediocrity by the means of Prudence that governs it. Also *Aristotle* has made it a Moral Vertue, and set it between Excess and Defect, as he has done to others.

And whereas they say, that neither Old Persons, nor those that are Vertuous, are capable of this, because they see nothing in themselves deserving infamy, or because they look upon it as a thing easie to be avoided: This seems to me quite contrary to the truth and to what may be easily maintain'd. We ought to fear not only the Disgrace which we fall under by our own fault, but also that which may happen to us by misfortune. The fear of losing Reputation, is inseparable from a wise Person: Fear is necessary to Salvation.

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But we shall not here employ the Arguments which Christianity affords, we shall only make use of those that are Moral and Natural. Let them look into the Eleventh Epistle of *Seneca*, to see whether Old or Vertuous Persons are subject to Bashfulness or not. This has very much Lustre, says he, in Young Persons, and attends the Wise Man even at the same time that he is stript of Vices and Passions. There are some of these that sweat and tremble when they speak in Publick; and yet a Good Orator is not less assured of his Discourse, than an Old Man is of his Actions. And as for the Vicious, *Sylla* was never more wicked, than after he had been put to the blush: because after that, he seem'd to be purged from all shame, and to have extinguish'd all fear with the colour of his Face. It happens also to the Vertuous to blush, *Pompey* was continually doing so: and *Fabianus* testified an extraordinary shame in a full Senate, only because he was there call'd to give his testimony; tho the affair was such as he had no manner of interest or concern in. This was not from his want of resolution, but the novelty of this rencounter made him blush. There is no Wisdom that can hinder this, nor indeed that should do it. This reasoning is altogether fit for the Ladies, who have too much love to Bashfulness, and too much need of it to believe that it is not a Vertue. In them it is bounded upon the repugnance
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that they have to Evil, and the desire they also have to preserve their Reputation. They do not only blush at being condemn'd, but even at being accused or suspected.

Ye ought not (says *St. Jerom*, writing to a Lady) to content your selves with the good Testimony of your Conscience, ye ought also to seek that of the World. What? will some say, What need is there to please the World? What does their Judgment import, we have no need but to approve our selves to God, who often approves the Thoughts, while the World condemns the Appearance and Countenance? *Tertullian* forbids them to talk after that manner, and advises them to follow the Doctrine of the Apostle, who would have us to make our Vertue appear before our Neighbour; to the end, that he may praise God for it, and may have a good opinion of our Life. And how shall we preserve a good Name, if we have no fear at all of losing it. Certainly there is no doubt to be made, but that as the fear of Grief and Pain is necessary to make us defend our selves from them; so the fear of Disgrace is no less necessary to make us avoid that.

As a great many do not fear so much to be guilty, as to be punisht; so a great many have more fear of being infamous, than vicious. They dread the Punishment more than the Crime. And for this reason is Bashfulness very useful to them, because the fear
of

of being condemned, hinders them sometimes from being guilty. It is a disorder that is but too common. As sometimes we love better the Praise than the Vertue, so we fear the Infamy and Disparagement more than the Grime. And then there are many who do own, that the Shame does not regard so much the Sin as the Disparagement, which is the Punishment of it.

IT hinders the Ladies not only from doing ill themselves, but also from making others do it. I pass from the Impudent to the Scandalous. I purpose to contend with those who please themselves in making guilty persons, and yet boast themselves for innocent. If they offend not Chastity, they offend Charity. And if they sometimes give Love without receiving any, they have no more reason to boast of this, than he who had murder'd many other persons, without being hurt himself. We cannot make our Neighbour fall, without being partakers in his guilt.

The fear of giving Scandal, has been so great in some Ladies, that they have even pull'd out their Eyes, lest they should be occasions of Sin. But we must not demand so much of the Ladies of this Age. Let them retain what is Natural; let them only take away Artifice; let them by no means pull out their Eyes, but only regulate their Looks.

However, with all this, they are very Chaste, they will say. And what Chastity can

one believe there is in the Soul of that person, who would ravish away and destroy that which is in others. If they lov'd this Vertue, they would not make War against it. Oftentimes the Darts of Love return again upon those that shoot them. The Looks, as well as the Beams of the Sun, heat by reflection. This is not a meer Light without Heat, but the Objects sometimes kindle a Fire by returning it upon themselves. At length they feel the Evil which they thought to do: It often comes to pass, that they who have industriously given Love to many Persons of Merit, do at last receive it from them that have none. But what, is there so much Evil in a meer Vanity? The Fair can no more hinder themselves from pleasing, than the Sun can forbear to shine. It is true, that this may be done very innocently, if the Design be just; but if not, it is a grand Crime.

I have heretofore often wonder'd, why it was, that of all the Women whose Conversion the Holy Scripture mentions, there is only *Mary Magdalen* who is particularly call'd a sinner. The reason of which, in the judgment of many of the Fathers, was this: Her greatest Crime was, that she endeavour'd to give Love, and make her self agreeable to many Gallants. Some believe, that, in truth, she was not debauched, tho she had a design to appear beautiful. But this was enough to
merit

merit the name of a sinner, since she made others sin, and was scandalous; insomuch, that one Father says, she was not only a sinner, but was the sin of the whole Town: And then, to see her weep Night and Day in a solitary Grove; to pass many Years in the rigid exercise of Fasting and Severity to herself; to see after what manner she laid aside her Ornaments, and neglected her ensnaring Beauty: (which things are said of her) shall we say, that she had committed no crime, but that of being willing to please? If this Fault deserv'd so severe Penance, what will they say that resemble her in it? See the meanwhile how innocent our Age is. This is one Part of the Genteel Carriage, and the Breeding of our Times. This is all the Exercise of many Women. This is their Sport and their Pastime.

What greater Mischief can any do, than to cause a Passion, which very often is follow'd with Folly, Rage and Murders? Were it not better to give Poison? And what matter is it with what Arms any kill, if they commit a Murder? What difference is there, if with a Sword, or if with false ensnaring Looks this be done. Let us look upon *Mark Antony* in his folly; let his Faults and the Cowardize he was guilty of be consider'd, after he became enamour'd of *Cleopatra*; even to the flying in a Battel, wherein he had a hopeful prospect of Victory, and even to

the killing of himself. Ought we not to say, that he never had a greater Enemy than this *Egyptian*? And that in giving him Love, she gave him the Cause of his Ruine. Let us look upon other Amorous Persons; let us observe their Complaints, their Watchings, their Solicitudes, their Grievs, their Transports, their Despairs: And may we not see in all these, that they who hunt for Lovers, are the most mischievous of all wild Beasts? Ye adorn your selves (says *Tertullian*, to these scandalous Women) to tempt some body: I do not ask upon this occasion, where is the Chastity of a Woman, but where is at least the Charity of a Christian in this? Ye weep, if you see a Man daubed with his own Blood; the least hurt of the Body will move ye to Compassion, but ye have none for the Wounds of the Soul; and especially for those of your own making. Never was Murder so guilty as yours, when you infect a Soul with unlawful or unfitting Love. If you were chaste, ye would have some bashfulness; and if ye were charitable, ye would at least be restrain'd by pity: But ye are no less impudent than cruel.

Ye say, ye have no design to do any harm; I say, this is not enough, and you ought to have a design to prevent harm. If you had so much hatred for Vice as ye ought to have, ye would have more fear of drawing any into it. Why should not the Scandals be punished

nisht as well as the Murders that are committed by negligence ? But we ought to speak otherwise ; without doubt they have design to offend, since they have design to give love ; the one is joyn'd to the other, and if they did not themselves believe there is a fault in this, they would not be asham'd to own, that they are infected with it. They believe, that they shall cause pain and trouble, if they do not cause sin ; and how little soever they have seen of the effects of this Passion, they cannot but think at least, that they make War with the tranquility of the Mind, if not also with Innocence.

It is here that I desire them to stay a little, and consider, when they make so many guilty, how is it possible they can hinder themselves from being so ; especially let those to whom God has given some advantages of Body and Wit, if they have any true Modesty and fear of Scandal, represent to themselves, that God has not given any good that they might do mischief with it. The desire to please and be acceptable to them, would make many reform and abandon their Vices, if they would testifie their aversion to such things : If they made more account of Merit, Men would put themselves upon the Endeavour to acquire it, that they might make themselves worthy of their Approbation and Esteem.

It is true, that it depends much upon the

Ladies to make more Excellent Men than we have, since the greatest part of us make it our greatest study to please the Women; most certainly, would the Women then testify more inclination to Vertue, the Men would be more generally carried to it: It was seen in the Age of our Grand-fathers, that there was no way to cure a City in *Spain* of Excess and Debauchery, but by the Example of the Ladies; who had no sooner shewn, that they lov'd so well the Publick Good, as to set themselves about this, but immediately all the Youth were amended.

May we not see in the History of *France*, that the Modesty of a young Virgin, changed all at once *Charles* the Seventh. This chaste Lady, instead of obeying him and complying, fell down upon her Knees, to pray him, that he would not touch her: And seeing that would not do, she threw herself before an Image of the Blessed Virgin, that was in the Chamber, and shewing it to the King, she so forcibly conjur'd him by the Merits of the Mother of Christ, that he let her go. But with what effect? Many say, that this glorious Example of Chastity was so powerful, that from thenceforth he utterly abstain'd from forbidden Pleasures, and own'd it at his Death to two Bishops that attended him, that from that very Day, he had not had any dishonest Desires.

But if the Ladies ought to take care of
their

their Actions, for fear they be scandalous; they should especially be very reserv'd at Home. How can it be otherwise, (says *Juvenal*) but that the Daughter of *Larga* must be Lewd, after the shameful Actions that she had seen? How could she be chaste, after her Mother had employ'd her to write her Love-Letters, and that she had been her Confident? Instead of Correcting and Restraining the bad Inclinations that they give their Children in their Birth, such Parents Cultivate and Improve them by their Bad Examples. These are not only Bad Mothers, but also Bad Mistresses. How much Mischief does Scandal and an Ill Example do to Young Persons! who commonly imitate rather a Bad Action, than a Vertuous One, because their Temper and Nature carries them to Evil, and Reason is not in them strong enough yet to restrain them. If their Nature inclines them to a particular Evil, an Example precipitates them with the more violence, and makes it the less capable of a Remedy. But this is not all: Besides that, the wickedness of their Inclination, and the resemblance of Humours, carries them to the imitation of their Parents rather than of others, their Duty will moreover seem to oblige them to this: and they think, that in doing as they, they acquit themselves of some part of the Respect and Love which they owe them.

There are, nevertheless, those, who, after

they have scandalized their Children by their Actions, do think to Correct them by their Discourse. I should like as well, that they would throw them down a Precipice, and after forbid them from falling down. Their Hand thrusts, and their Voice restrains them. This is a Conduct altogether ridiculous: and if the fear of Disobeying touches some, while they are very tender and young, the Scandal will grow and spread more and more in their Minds: The Infection of an Ill Example is like a Seed in the Earth, which sprouts and spreads always as Age gives them more liberty. The Effects of a Scandal do not all appear at once. The Daughter of a filthy Adulteress may be chaste while she is yet young, but afterwards she will imitate her Mother: she will decare her self when she is no longer under the hindrance either of Restraint or Shame. What? Can it be thought she will do otherwise? When the Storks carry Serpents to their Young Ones, should it be a Wonder if they seek the same Food when they have Wings.

BUT let us come to mention the greatest and the most common Source of Scandal, and that is Hypocrisie. Some will wonder, perhaps, what I intend to say, since Hypocrisie is wont to endeavour the covering and concealing of Wickedness, and the Scandal is given when the Sin is uncover'd and known. And, nevertheless, there is no reason to doubt
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but the Hypocrite does much oftener give an ill Example than the Libertine. For if we may measure the greatness of the Scandal, by that of the Crime, which is the cause of it, in the Opinion of all the World, the disguised and dissembled Wickedness is a double one; because, besides the particular Sin, there is always added to it that of a Lie. Hypocrisy sows Scandal, to the end it may shoot with more advantage while it is cover'd: It does not conceal the Crime, but to bring it forth with the greater damage.

I grant, that the infamous *Magdalen de la Croix*, who deceiv'd all *Spain*, did pass for a Saint for some time. But what advantage was it to her, to have had this Reputation from the Age of Twelve Years even to Thirty, when, her Wickedness being discover'd, it was plainly seen, that she had been but an Hypocrite and a Sorceress? If her feigned Goodness triumphed a few Years, her true Wickedness was much longer in view. 'Tis true, she acquired so great Credit, that the Wife of *Charles* the Fifth, sent the Blankets of *Philip* the Second to her to be bless'd, that this Prince might be the more Fortunate and Happy. But after that they had found her wicked Correspondencies with a *Demon*, after she her self had confess'd her Lascivious Amours, had she not from thence a Reputation much worse than if she had never had a good one? Was not this more a shame to her,

bar, to be noted for an Enormous Sinner, after she had passed for a Great Saint?

Let not any think it is enough to know how to cover their Wickedness, that they may give a good Example. This is not to hinder or prevent Scandal, but only to defer it, and to render it the greater when it is given. We do boldly declare, that there are no Women more scandalous than the Hypocrites, since it seems that they hide not their filthy designs, but to succeed the better in their pernicious Effects: since, I say, they do not cover their Sin for any other reason but to continue the practice of it with the fewer obstacles, and to do the greater wrong to Vertue after they have borrow'd the appearance of that. That we may the better understand this matter, let us take notice of the Examples of two *Italian Women*; of which, the one was an Hypocrite, the other a Libertine.

The Courtisan *Flora* was scandalous, but the Fair *Julia* was more so: Suppose that the former was impudent in causing to be inscrib'd upon her Gate, Kings, Princes, Dictators, Consuls, and others, may enter here. Certainly, the other Woman was the worst, in that, while she made no Shew outwardly, but of Mortification and Honesty, at length it was discovered, that she was not only dishonest but impious. Certainly we may say, that *Julia* was more scandalous than *Flora*.

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The Hypocrites cause no fewer bad Examples than the Libertines: And to give the greater Light to this Truth, it is not Modesty that restrains the Hypocrites, but only Dissimulation. They would fain accord a bad Life with a good Fame. How Disorderly is their Intention! They do not love Reputation out of a good Principle: It is not out of Charity, but out of vain Glory that they do it: It is not to edifie their Neighbour, but to deceive him.

And from hence it is that when the Cheat is discovered, they give much the greater Scandal, in that besides the Sin which they commit, they add to it that of Dissimulation. Their Reservedness is no more to be esteem'd, than the Cunning of Thieves, because all their Art terminates it self in this, that they may sin the more unpunisht, and the longer Time. We ought to speak of the Modesty of Hypocrites, as of the Prudence of wicked Persons: The End renders both the one and the other culpable. Their Sin becomes the greater, because of that which they do to conceal it. These are sacrilegious Persons, who make use of sacred means to arrive at profane Ends.

But enough is said of this matter: It is sufficiently shewn, that the Hypocrites are not less scandalous than the Libertines, since their Sin increases still, while they employ the Shew of Vertue to cover it. After we have
said

said so much against Scandal, let us say something in favour of Modesty ; to the end that the Love of this may augment the Hatred of the other. Bashfulness (says *Tertullian*) is a Wall, to hinder us from hurting, or from being hurt by the Eyes. It is so necessary to prevent the sending out or receiving of dangerous and ensnaring Looks (he adds) that a Lady who is found with her Breast or Head uncovered, ought to be surprized with Shame. She ought to run to her Veils, or Handkercheifs, as a Souldier to his Sword and Buckler when he meets with his Enemy.

MODESTY is absolutely necessary to both Sexes, but especially to the Ladies. It is the Mark and the Defence of Chastity : It is sometimes a Passion to be asham'd, but we may turn it into a Vertue : It may become voluntary by our Consent to it ; and that which was wont to be but a sudden Emotion, may become a Moral Habit. We may accustom our selves to Modesty as well as to Impudence, I say all this to shew that 'tis a thing we may study, and a Qualification we may acquire ; and that if it were a thing purely natural, we should not merit any Praise for possessing, nor any Blame for the want of it. But this is the Sentiment of all Antiquity, that the Woman who is become void of Shame, is in danger of being without her Honour : And that if we were to draw the Pictures of all the Vertues, it is from Modesty

deſty that we ought to borrow their Chief-
eſt and moſt lively Colours.

So true is it, that this is not only a Vertue, but
a Vertue neceſſary to maintain all the others. It
is neceſſary therefore alſo that we take the ut-
moſt pains to preſerve it; and to defend our
ſelves from thoſe who would lead us to Bold-
neſs and Infolence. It is in this caſe that the
Morality of *Seneca* is very uſeful, when he
gives this Advice to *Lucilius*, that he ſhould
do nothing without Modeſty; he at the ſame
time, to help him in this, counſels him to
have always ſome great and very venerable
Perſon in his Thoughts. Chufe out (ſays he)
ſome of the illuſtrious Examples of Antiqui-
ty, and make him as it were preſent to all
your Deſigns, ſuppoſe him viewing all your
Actions. The Means of not doing any thing
without modeſty, is to do nothing without a
Witneſs. You may chuſe ſuch an one accor-
ding to your Humour, or according to your
Occaſion. If the Life of a *Cato* ſeems too ſe-
vere for this purpoſe, propoſe to your ſelf
that of *Lelius*. Behold ſome ſuch an one, as
you may be able to fear without Averſion, or
as may reprove and recover without affright-
ing you.

See here the Counſel of this Philoſo-
pher, which may be ſerviceable to the Wo-
men as well as to the Men. Let them chuſe
out one of their Sex to be always thus pre-
ſent, and to reſtrain them: Let them inceſſant-
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ly observe the Life and Carriage of some one of those excellent Ladies that have appear'd in former Ages, or are living in our own. Let them propose to themselves those of Judgment and Learning to correct their own Defects, and those who have a great Measure of Vertue to make them asham'd of their Faults. Let them have these beautiful Patterns always before them as they can, and without doubt they will be asham'd to transgress in the sight of such illustrious Persons, let at least Meditation and Remembrance render them always present. This Advice is no less useful to maintain the Modesty of her that has the just Ambition to be an excellent Woman, than to preserve that of a *Lucillus* or a *Seneca*.

The Passionate and Indifferent.

WE ought not any more to offend Temperance in the Use, than Prudence in the Choice. If it be absolutely forbidden to fasten our Affections upon that which does not deserve them ; 'tis also prohibited us to spend them too much, even upon that which is worthy. Physick that forbids the eating of Poison, or what is unwholesome, does not permit that we should eat with Excess, any thing that is most fit to nourish us. The abuse

buse of good things is unjust, as well as the use of bad ones. See here the source of all Vexation, and of great part of our Crimes. We suffer our selves to be too passionately concern'd, and we engage our selves excessively about all sorts of Objects and Rencontres.

The Ladies do sometimes suffer the goodness of their Temper to be too much wrought upon, and are a little too passionate, not only for that which does deserve their Concern, but even for that which does not. Was there ever a Woman seen that was more blinded than *Medea* with her Affection to *Jason* : And however, he made no Difficulty to abandon her, without having any Regard to the Services she had done him. How many may we have seen deserted like her, by those very Men that have receiv'd from them the most and the highest Favours ? And does not the Levity of those whom they love seem to be but a just Punishment of their Imprudence, and too little Care in the bestowing of their Affections ? History would furnish me with but too many Instances on this Head : But I chuse rather to make use of those that Fable affords, since they seem to have been devised with Design to instruct.

I will propose only the single Instance of *Ariadne*, to all those that engage themselves without good Cause. What was it she did not do for *Theseus* ? She had forsaken her
Country

Country to follow him, she had given him means to overcome the Minotaur, she had renounced for him all else that could be most dear to her. And, after all, though she had so vehemently lov'd him, he left her in an Island, in Circumstances that demonstrated not only Ingratitude but Cruelty. It is thus they are requited for their Affections, when they are ill placed and excessive.

THIS may be said of Friendship as well as of Love. It may be said with Relation to all those things which they love too much, as Beauty, Honour, and Riches. These are forreign Goods that are not properly given, but only lent to us. These are borrow'd Goods, that we ought to give up again when they are call'd for by the supream Disposer, without any complaining. We are like those Children that cry when one takes out of their Hands, that which was given them but to play with for a little while. He from whom we derive all things, does not, when he lends them, assure us for a certain time the Use of them. He takes them away again when he pleases, and we are oblig'd for some Enjoyment of them, though it has been but of a short Continuance.

This Thought would set us loose as it ought from Profits or Pleasures; if we would consider that there is nothing firm or infallible in this World. Are we not entirely besotted in our Sentiments, when we would stand steady

dy upon a Bowl, or abide unmoved upon it, which floats continually? Whence comes it that our Affection is constant towards Objects that are not so? If we do not lament when we leave our Inn, because we went into it with purpose and design to go out again; why can we not carry our selves after the same manner in other Cases, wherein we cannot expect Stability without deceiving our selves? Why do we not employ this Meditation as a Sword, to cut all those Bonds that hold us tyed to such things?

Whence comes it that a Woman cannot comfort her self after a Loss or a Misfortune? What is the Cause of her Despair? It is no other than this, that she was too blindly fastened to her Objects: It is because she had too much engag'd her Affections. Since we know that there is no Certainty, either in the Length of Life, or in the Duration of a Friendship, why do we so much trouble our selves for seeing one die, or another change? We enter into an Affection as into a Labyrinth, from whence afterwards we have a great deal of Trouble to disengage our selves. That we may not utterly lose our selves in this *Dedalian Cave*, we ought to make sure our Retreat as *Theseus* did, even at our first Entrance into it.

What then; shall the Women be without Affection? Shall their Passions never be engaged at all, nor to the most worthy Objects?

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This is not any Part of our Counsel ; I allow Love, but I forbid the Excess of it ; I permit the Affection, but I cannot suffer that it should be obstinate when the Object is variable. There is none but God whom we may love without Measure and Limits as far as possibly we can : Since he is an infinitely amiable Good, we have no need towards such an Object to stint our Affections. There may be some Disorder and Indecency in our Love to him, but there can never be Excess. He is always more amiable than that we can love him enough ; he deserves more Love than all his Creatures, including among them the most ardent Seraphims, are able to pay him : He can never be adequately belov'd but by his own infinite self. The Rivers have a bounded Course in watering the World ; and if they flow'd at random without Banks, they would destroy the Countries where they are, instead of being useful to them : But they extend themselves at Liberty when plung'd into the Sea, there they have no Channel nor measured Wideness. It is the same with our Affections. They must have a limited and fixed Extent towards the Objects on Earth ; but when we love God, we ought to give them their utmost Liberty. However great they are, and whatever are the Efforts of Love towards him, our Love will always be below the Merits of its Object. Towards all other Objects we should take care, not only to
love

love as we ought, but also that we do not love more than we ought.

BUT let not any imagine that I would here defend the shameful Indifference of Courtisans and Lewd Women, who have no Affection for any Person, though they make shew of it to all. To be indifferent after a right manner, it is not necessary that we renounce all other Interests to the end we may be too much fastened to our own. What matter is it if a Man may be drunk with his own Wine, or with that of other Men? Is Temperance less wrong'd in one Case than in the other? Is not this to abuse our Affection, to have none for any one else, and to have too much to our selves? The Indifference that *Narcissus* had towards *Eccho* the Nymph, and all Beauties could not be commended, since he had too much Love to his own dear Image. On the contrary, it was at the same time guilty both of Excess and Defect: In that he had too little Affection for the Object that deserved Affection, and too much for his own Person.

The true Mediocrity in this matter, regards our own Interest with a due Respect to that of others: We have not found out the true Indifferency, while we are possess'd with too much Self-love. We fasten our selves too much to that which concerns and pleases our selves: And so we fall into Despair, even for the smallest Loss. Let us get our Hearts

loosen'd betimes from the Goods that Fortune may take from us: For fear lest when we are constrained to quit them, we be like the foolish and unhappy *Israelites*, who left their Affections in *Egypt*, and regretted their Departure, even from the House of Bondage. We are fastened to Objects as the Ivy is to a Wall: There is no separating it from thence without tearing it in Pieces. When we are drawn from any Object we always lose somewhat.

TO remedy this Misfortune, we need but to observe and consider well the Nature of that which we love: The Separation would not disturb if it did not surprize us; if it were not for that we do not foresee it. There is no one weeps for the setting of the Sun, although it leaves us in Darkness, because we have foreseen his Absence and expected it. Why was *Dido* so surpris'd and disordered with the Departure of *Aeneas*? It was doubtless because she did not love him as a Stranger, she fixed her Heart upon him, without knowing whether he would fasten himself upon her; this was an imperfect Contract, wherein the Articles were signed but upon one side. Let the Example of this Lady make those that are imprudent more cautious and fearful: And although they love that which deserves their Affection, let them observe well whether the Chains be reciprocal. But this also must be considered, that if others do return us as much
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Love as we bestow on them, yet the Excess of others will not justify ours ; we must love moderately still ; and our Fall may not be at all the less dangerous, because a great many tumble down together.

Let not any say, that this reasoning is too rigid : Or, that if we live after this manner, we must commit all things to Chance, if we must be indifferent as to Events, we may be careless too. I own that we ought to use the Light of Reason, as we do that of Torches while it is yet Night ; but we extinguish these as soon as the Brightness of the Sun brings us the Day. As soon as the Will of God appears to us, our Will ought to conform to that : We ought to submit our Conduct to his ; and to consider that the excessive and superfluous Care which we take cannot hinder the Course of Affairs from running as he pleases. Our Resistance is no less vain than impious. Our Grief does not serve for a Remedy to our Evils, but on the contrary, it renders us the more miserable ; and sometimes the Tempest soon ceases, after that the Fear of a Shipwrack has made many die.

I do not design to take away Humane Providence and Care, but only I would bring it into Subjection to the Divine : We may be careful, but we ought not to be troubled and anxious. Let us do all that which Prudence would advise towards our succeeding in any Design ; let us look to all that which is neces-

sary to us for the Guidance of any Enterprize : But after that we have done all that was possible to us, if things happen otherwise than we expected, we ought to bear the Event and Disappointment without any Disorder or Cowardise. We ought always to dispose our selves for a Flight, when we are besieged by an Enemy that is able to Conquer us : Let us see afar off the Issue, and then we shall never be surpris'd when it comes. What a Shame is it to vex and trouble our selves for the Death, or for the Levity of a Friend, as if we could never perswade our selves that it was possible for him to cease to love, or to cease to live.

They say we are Trees turn'd with the Root upwards, yet while our Root points towards Heaven, we fasten our selves to the Earth, and make all our Alliances in a strange Country. This is a Misfortune common to both Sexes, but it is something more peculiar to many of the Women, who seem to be always excessive, when they love or when they hate ; and who have hardly ever either their Inclinations or their Aversions moderate. It is for this that 'tis always so difficult to them to return from their Errours, after they are carried away to an Extream. But I know not whether the Ladies are not herein more deserving Pity than Rebuke : I know not, I say, whether the Men have any Advantage of them or not, when they do not so much en-
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gage themselves as they, and appear less passionate: Since, to say the Truth, I can see Imperfection on both sides. If the Women engage themselves a little too much because of their natural Tenderness, some Men do not engage themselves at all, because of their natural Indifference. If there be Excess in the good Nature of some Women, there is Defect of it in some Men. The Moderation of these does sometimes not proceed from their Strength of Spirit, but from the want of Love. However it be; that we may engage our selves neither more nor less than we ought, we must follow the Dictates of Reason; which shews us the means of regulating our Passions, and forbids us to fasten our selves too firmly to Objects that are mutable.

The Conduct of Grace will go much further than Reason alone can carry us. God would have us serve him without a Selfish and interested Mind: If we have a true Courage and good Will to his Service, we shall be more in care to please than to be rewarded. How proper and fit does this reasoning seem, to confound those who are passionately concerned for a Fortune in the World. I mean, that having done all we can for the Service of God, we ought to await and expect such Comfort and Reward only as he shall be pleased to afford us. We ought to commit our selves altogether to his good Pleasure,

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who stops or makes Advance according as he sees most meet.

And if *Martha* ought not to be troubled in the Service of God himself, what should they be that are the Servants of this World? If we ought not to be impatient when we cannot perceive a great Advancement in Devotion; what shall we say of them who are disconsolate and desperate, when Fortune does not give them what it promised, or for that it takes from them what it had given? What shall we say of them that resemble the Wife of *Job*, who did not content her self to blame the holy Indifference of her Husband, but would needs have made him rebellious against the Will of God; and said to him in Derision of his noble Constancy, that he only persisted to kiss the Hands of his Murderer, and to bless him who had rendered him miserable.

I T is true, we sometimes follow the Will of God, but 'tis very seldom that we do this with all that Freedom and Obedience that is requisite. We do not follow him, he drags us. We comply with his Laws, either by Resignation or by Indifference. By Resignation we let our selves be carried on in that way, as the Heavens are supposed to yield to the Motion of the first Mover. I mean we retain still some Will of our own. But when we commit our selves entirely to his Motions with a true Christian Indifference, then there remains not the least Repugnancy or contrary
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Endeavour. This does not only prefer the Will of God to ours as Resignation does, but subjects ours utterly to his: And by means of it all our Inclinations disappear before the Will of God, as the Stars do at the Presence of the Sun. I shall speak this in fewer words, we practise Resignation after the manner of Sufferance, and Indifference after the manner of Pleasure. We suffer our selves to be carried in Resignation; but we our selves walk freely in Indifference. This follows as a Legitimate Daughter, that as an hired Servant: The one regards Heaven as an Inheritance, the other as a Recompence.

We may judge from hence that the compleat Indifference is altogether Christian. The most reasonable among the Heathens had a sort of Resignation for their Gods, but this was more through Fear than Love. They did not submit themselves with so much Compliance as we to the Conduct of Providence. *Niobe* did not forbear to blaspheme in her Misfortune, though she knew well that it came from Heaven: and she testified no whit the less Grief for the Death of her Children, though she knew they were slain by the Hands of a Goddess. I know well that even among the Gentiles themselves she passes for an Instance of Despair, and that there have been some Ladies among them who have shewn so much Constancy in their greatest Misfortunes, as may put to Shame a great many of
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our Age. But whatever Force of Mind any of them may have made appear, all this was nothing else but an imperfect Resignation : So far were they from being capable of this generous Indifference, which the Perfection of Christianity requires of us. Grace roots up our affections better than Reason alone can do it. And I leave any one to judge if the Ladies, having at present the Assistance of the one and the other of these for the moderating themselves, are not more worthy of blame and Punishment than the Heathens, when they are excessively passionate.

Of the Luxury and Avarice of Women.

I AM of opinion that to give the more Force to this Discourse, it will be good to begin it with the Sentiment of a Lady, who was one of the most renowned one in all Antiquity : When it was asked of *Theano*, what those of her Sex ought to do to render themselves illustrious ? She answer'd, that it was enough for this Purpose that they be good Housewives. What can we find to contradict in the Advice of this Lady ? She did not apply her self to the Care of her Family, as many Women who know nothing else ; she wrote very excellent Books, and was esteemed one of the greatest Wits, and of the most learned

learned Persons of her Age. And however, to acquire the Reputation of an excellent Woman, she thought it requisite to be careful of the Household. She did not, as many of our time, who are either too much or too little contemplative, who neglect their Affairs if they have any Inclination to reading; or despise all sorts of Exercise of the Mind, if their Humour carries them to the Cares of a Family. Although *Theano* delighted in Books, yet did she not less apply her self to what was becoming her Sex, than to this her particular Inclination.

Indeed, it seems that the Women should apply themselves to the Cares of the Household as their Business, and to study as their Diversion. This is that which falls to them as their Part and Share, even in the Opinion of *St. Paul*, who does often recommend to them the Care of the Family. This is the Opinion of *Aristotle* himself and other Philosophers; who advise, that the Care of Married Persons should be so divided that the Woman should apply her self to the Affairs of the House, and the Man to those without doors. I think that the ancient *Gauls* had no other reason for committing to the Women, as they did, the Government of the State, but to testify that there is no Employment more convenient for the Women, than that which least obliges them to go abroad.

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Besides, since they are given to the Man to assist them in their Labours, and not having Strength of Body sufficient for much Exercise of that: It was thought fit to employ them only about those Works that might be performed with least Danger. Also *St. Paul* advises to exclude from the Service and Charity of the Church those Widows who do nothing but run from House to House, and seek Danger in Companies, instead of loving the Tranquility of Solitude.

It is not to be thought, then, that our excellent Woman should disdain the Concerns of the Household: But on the other hand she must not so earnestly apply her self to them (as we have said in the former part of this Work) as to neglect the due Instruction and Regulation of her Conscience. I know very well, that we are obliged to have more Care of the Goods of the Spirit than of those of Fortune. I own there is reason to fear, that in some Women the Desire of making themselves rich is excessive. There is Ground to believe they are infected with the shameful Vice of Covetousness.

SOME accuse them of being in their Temper inclin'd to Covetousness. *Paschasius* says, that of all Sins there is none that betrays a Weakness of Spirit more than Covetousness; and that from hence 'tis most common to Women and old Men; yet with this Difference, that in Men it belongs to their Age,

Age, but in the Women it is that which belongs to their Sex. So that if the Men are not covetous but in their Old Age, yet the Women are so through their whole Lives. 'Tis true, this is the Opinion of a great Person, but it seems to me, for all that, to be contrary to Experience; and I think the Inclination to Evil being equal in both Sexes, there is no Ground to say that the Women are more addicted to Covetousness than the Men. But it is on this Subject more than any other that it is better to give them Counsels than Praises, and to let alone the Reproaches of their Eemies, that we may labour rather to instruct than defend them. I Believe that to succeed in the Endeavour to instruct them, it may be enough to represent how many enormous Crimes this one Vice of Covetousness may be the Source of. Philosophy, sacred and profane, speak here after the same manner: And if *St. Paul* says, this is the Root of all Evil; *Democritus* also says, 'tis the Metropolis of all Vices. This perhaps may have been said of the Vice as it is in Men, but I purpose to shew it as true of the Avarice of Women. What Vices are not they capable of as soon as they yield to Avarice? We have elsewhere mentioned the Infelicity of those who resemble *Procris*, and who have a Chastity that may be Proof against Perswasions, but not so against large Presents.

I shall but mention here, that a Shower of Gold can find out her that is most hid, as it did *Danae*; or that a Golden Apple can retard the swiftest of those that run from their Pursuers, it as did *Atalanta*. I shall leave Fictions, and make use only of the Art of reasoning to oppose this shameful Passion. I only desire the Ladies to consider, that the three greatest Enemies of their Chastity are Ambition, Pleasure, and Avarice. Voluptuousness stifles it, Ambition betrays, but Avarice sells it. To destroy that, Ambition shews Greatness, Voluptuousness Delights, and Avarice Treasures.

A V A R I C E is the most shameful of them all; this is but a Servant to the other, it furnishes them with their Support and Entertainment. That we may the better comprehend this, we must observe with *Plutarch*, that there are two sorts of Avarice: There is one he calls Niggardliness, the other Intemperance. The former makes us heap together Goods without any other Design than to preserve and encrease them. The other makes us heap them up for the Service of Expence and Luxury. This latter is the most easily cured, since it resists it self, at least, when it has wherewithal to satisfy its Licentiousness and Riot, while the other is never to be satisfied.

Also they who are niggardly covetous are more worthy of Blame, than those who are in-

intemperately so, in as much as these latter seem to have some Generosity, in that they do not love Wealth but for the Use of it, though they do this to excess: We hate Vipers more than Lions, because the Lions live upon what they kill, but the Vipers have no Advantage from those whose Death they cause. Intemperance does not hinder but that Wealth is used: but Niggardliness seems to seek it only to take away the Use of it from others.

This sort of Avarice does like a fair but disdainful Mistress, who gives her Servants a great deal of Labour without any Recompence, and forbids them to enjoy though she obliges them to pursue her. The Riches gotten by Niggardliness are as the Waters of a Lake which never move out of one Place: But those which are heap'd together by an intemperate Humour, are as the Waters of Rivers, which run continually, and water at least some Countries. This is the reasoning of *Plutarch*, which may serve to both Sexes, but particularly to the Ladies: I will say, that if the former sort of Avarice seems the courtest, that of Intemperance is I think the most dangerous.

SEE the Cause of this. It is that these Women who are Covetous out of Intemperance, do joyn for the most part Ambition, or Voluptuousness to their Avarice: This, as I said before, maintains both the other: And
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-if the Desire of Pleasures, or the Vanity in many is unsatiable, that of scraping up Wealth is so too. Avarice must be very often recruiting the Baggs, when Voluptuousness and Ambition do empty them without ceasing: This infamous Treasurer has Trouble enough to furnish these two Prodigals. What Riches can suffice to the ambitious and the debauched?

The vicious Women which are rich and those that are poor, do very differently make War with Chastity, the poor sell, and the rich buy the Destruction of it. See here the shameful Trade that Avarice drives in all sorts of Humours and Fortunes: Thus it comes to pass that some gather to spend, and others are constrained to gather after they have been spending: It is thus that they run into both the Extreame of Vice, being covetous only that they may be prodigal. Lastly, hence it is that many Women would not be covetous at all if they were not either voluptuous or ambitious.

We have elsewhere spoken of the Effects of Voluptuousness, let us speak a little here of those of Ambition, when it is joyn'd to Avarice: What is there in the World more ridiculous than to see *Phryne*, who had been scraping all her Life, and afterwards would spend in one Moment all her Riches; who gave to the Temple of *Venus* a Statue of solid Gold with this Inscription, *From the Intempe-*

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rance of the Greeks. And not content with this, she offered to rebuild the Walls of *Thebes*, wherein there had been an hundred Gates, provided only that they would suffer these Words to be inscribed on several Places: *Phryne has rebuilded what Alexander demolished.*

I pass by the Avarice of the Daughter of King *Cleophes*, and the blind Desire she had to make a Pyramid with her infamous Gain, publishing one Sin by the help of another, and being willing to leave to Posterity this shameful Monument of her wicked Life. I pass by that of the Lady who shewed her self in love with *Vespasian*, and yet had more Desire to the Treasures of this Emperour than to his Favour. I pass by also that of the fair *Agnes*, in the Time of *Charles* the seventh of *France*, who gave no less than sixty thousand Crowns to the Place where she was buried, to testify the Gain she had gotten by a Trade the most infamous in the World.

I am not willing to employ all sorts of Examples, though I might make use of them, to give the more Abhorrence to this shameful Avarice. Though, I say, we might represent some Features of a Crime, in a Book that treats of Innocence, with the same Design that Painters have in representing Devils in a Church. But I content my self to condemn very transiently that Avarice which History condemns in many Women; that I may com-

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bate that of many others, which have no more Vertue than these, but have somewhat more of Artifice or Good Fortune.

I content my self in the last place to say, that when we have not a Design to gather for the making the more waste, it comes to pass however contrary to our own Resolution. God permits for the Punishment of the covetous, that they prodigally spend in a little time what they have been many Years in gathering; he suffers that they open their Hands too much in Profuseness, after they had them shut too much in sparing.

This is that the Ladies ought to consider, that they may learn what are the filthy Effects of this Avarice of Intemperance: But to apply yet more powerful Remedies to this Disease, it is necessary that they should know the Mediocrity which they ought to follow, in spending of Wealth, or in gathering it. It is Prudence which teaches to do the one and the other without Disorder. It is that which shews that the Means must be just, and the End honest. We ought not to enrich our selves by Theft, since this is a forbidden means as well as several others; nor that we may be voluptuous, since this is a blameable End.

This is a Rule which ought to be observed if we would not go to the Extreame that are vicious. It is Prudence which shews us what we are, and what becomes us, and which tells that there where a Peasant would be prodigal,

a Princess would hardly be liberal ; it is this lastly, which makes us see that the greatest Sums of Money are made up of many little Pieces, that it may dispose us to a Frugality ; and that as a great Abundance very often comes not but from many small Sparings, so a great Poverty may proceed from many small Expences. It was for this reason that *Cato* said, there were but two sorts of the Arts of getting, they were Agriculture, and Frugality ; for as Agriculture gathers great Harvests after the sowing of many small Grains, so Frugality makes up great Treasures at length by gathering and saving many little Parts in a prudent Management of Affairs.

SINCE then, there is a Fault in the wasting of Goods as well as in gathering them : We must, to render this Discourse the more useful to the Ladies, say something concerning the Luxury which some of them are guilty of, after we have been speaking of the Avarice of others. This is that which seems to be the more common Disease among many of that Sex ; even without excepting those of the meanest Condition and the lowest Birth. They will follow this Vice though they consume all by it ; there is nothing they will not do or endure to serve it. They matter not the exposing their Honour, or to do as *Tarpeia* who was buried under the Reward she demanded, and was smother'd under the Bucklers of the *Sabins*. They value not the Ruine of their

Families, nor the consuming of their Patrimony. If one does not approve their Luxury, he shall have them always out of Humour. This Woman will continually wear ill Looks at home, if she has not better Cloaths: And the other grumbles without ceasing if she has not more Retinue and Attendance.

Example corrupts them, they grow sumptuous by the Envy they have one against another; this adds Fringe to Fringe, and Lace to Lace, and Jewel to Jewel, and all things else according to Pride and Vanity, without Regard either to Fortune or Birth. But the Folly proceeds yet much further than this. Whatever Merit a Man has, he knows not how to please them unless he be like them (which is no wonder, for all things encline to love their like) and be as luxurious as they: We may hear them often praising the most scatter'd and extravagant Fools, for excellent Persons, and upon no other Grounds but because they spend prodigally. Is not this a very strange Judgment, this of the Coquettes? Must we not believe that such have renounced Vertue, since they esteem the Good of that less than those of Fortune?

If I would oppose this Blindness with general Arguments, and such as might serve against both Sexes: I should content my self to say, that Luxury is contrary to Nature, which is satisfied with a little, while Opinion can have Satisfaction in nothing: That there is nothing
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but Vice which is unsatiable, and that if the Rich did not abuse their Wealth, there would be none poor, because if none had any thing superfluous, there would be none that wanted Necessaries: That the World has sufficient for the Nourishment of all those that inhabit it; and that there are none but they who lay up too much, or who spend and consume too much, who hinder others from obtaining what is useful for humane Life.

I might advance further from Reason to Religion: And shew, that there is nothing so contrary to Christianity as this Vice of Luxury, since it is not only an Enemy to Modesty, but also to Charity; that the holy Scripture accuses of Murder those who refuse to relieve with Food them that want, when it is in their Power to give: That to divert them from this foolish Expence, and to oblige them to make a more just Use of their Riches, God himself condescends to ask a part of their Wealth, appearing as it were under the Disguise of the Poor; and he asks nothing but what he had given to them, and what he made them rather the Administrators than Proprietors of. These Arguments seem to me very strong, and though they are fit for the Men, yet the Ladies may make use of them: having no need, one would think, but to consider that they are reasonable Creatures and Christians to make them ashamed of Luxury.

Nevertheless, I shall not content my self with these Arguments, though they are sufficiently strong, but shall give them some that are more particular. This excessive spending is not only contrary to the Modesty and the Charity, but also to the Chastity of a Vertuous Woman. The Sin of Luxury gives Birth as well as Name to another which is yet more infamous. She that is chaste is commonly modest, she that is sumptuous is ordinarily insolent and impudent. Let any, that will, make what Apologies they can for the Vicious. I shall still believe that great Sumptuousness and Cost cannot be innocent; especially, I am not able to see any thing that can be said to justify that of the Christians. I am not able to comprehend that they have the least Thought of Immortality, or make the least Reflection upon the Religion which they profess. They would live with more Modesty without doubt if they would but a little consider after what manner their Vanity must be punished. But why do I say their Vanity? Their Inhumanity I might say, since they not only see without any Pity many Poor about them, who ask of them nothing but a little of their Superfluity, but even are ready to spoil others of Necessaries for the satisfying of their own Luxury, and make no Conscience to take away from many their Support and Livelihood, to serve with it their own needless Expences.

There is no doubt but this Thought will
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seem to them too nice, and they will account this Discourse as too severe. And therefore that I may accommodate my self to their Weakness, I shall not present them with the Light that would dazzle them; that of Christianity is too bright for such as these; let it suffice, then, to open their Eyes to that of the Gentiles and Infidels, if they can indeed look up for Shame that we should offer to send them thither: I will content my self to propose to them the single Example of an Heathen Lady, whom Antiquity highly esteem'd for the Hatred which she appear'd to have of Luxury.

Let them only observe the Modesty of the Wife of *Phocion*, who was often praised in full Theater, with the general Applause of the Spectators, and the universal Approbation of all the World. When one of her Friends shewed her, her Rings, Necklaces, and Jewels, she made answer, These were not the things that she cared to adorn her self with; that all the Luster of precious Stones and Pearls could not come near the Vertues of *Phocion*: That she had more Glory in being his Wife than she could have from being proudly dress'd. This Lady who was an Enemy to Luxury, was a Lady of no mean Spirit, nor of a small Fortune: Her Husband was chosen for twenty Years together General of the *Athenian Armies*, and she the mean while went about the Streets of *Athens* with but one Servant: She was as modest in her Habit and Train, as the

greatest part of our Age do endeavour to be sumptuous and extravagant.

Of the Humility of an Excellent Woman.

TO shew that the Heathens themselves did believe Humility to be necessary, I shall produce, in the first place, on this Subject, the Praises which *Plutarch* gives to the Wife of *Pompey*. Let us see the Picture which a Heathen has made of an excellent Woman, in describing the Worth and the Modesty of this *Roman*. "This Lady (says he) had many
 "excellent Graces to oblige a Man to love her,
 "without mentioning the extraordinary Advantages of her Beauty. She had been much
 "employed in honest Studies. She was learned in the Mathematicks, she took Delight
 "to hear Discourses of Philosophy, and heard
 "them not in vain or without Fruit. But that
 "which render'd her most commendable was,
 "that all her amiable Qualities did not make
 "her more disdainful or proud, as it happens
 "ordinarily to those young Women who have
 "so good Parts and so great Advantages.

It is *Plutarch* that gives this Lesson of Humility; it is from a Heathen that they may learn Modesty, and be taught that even when they are incomparable for Wit and Beauty, they cannot deserve the Name of Excellent Wo-

Women if they are not also humble: Whatever some may think, the gentile Philosophy has had the Recommendations and Practice of this Vertue. They have taught in their Schools the Knowledge of our selves, which is ordinarily follow'd by Humility: They have condemn'd Ambition and Arrogance: And although, to say the Truth, they had not this Vertue in such Perfection as we, yet they were not without some Glimmerings of it; since even their Poets lasht Ambition in their Descriptions of the Giants that were overthrown in their Rebellion against the Gods, in the Fall of *Phaeton*, in *Salmonesus* struck with Thunder, for his impudent Imitation of it.

BUT that we may give the more Light to this Matter, and may not deceive our selves in the Judgment which we make of the Humility of an Excellent Woman, I think fit at present to observe that there are five sorts of Humility, and they very different from each other: There is the stupid, the constrain'd, the worldly, the moral, and the christian. There is none of these commendable but the two last; the three other have somewhat of Defect in them all. The stupid one is the Humility of a Beast, the constrained one is that of a Devil, and the worldly Humility is that of a flattering Cheat.

The stupid Humility is nothing else but a Defect of the Temperament, and the want of Wit and Courage. But we do very hardly discern

discern the Difference between this and the true one. We often take a natural Simpleness for a Moral Humility. Many appear humble who in truth are but silly and stupid. If they had more Wit perhaps they would have less Caution and Reservedness: This is not a Vertue of the Soul but a Defect of Nature. And nevertheless, if this be not praiseworthy, yet it is lucky; since the vulgar who judge of things only by the Appearance, do esteem it even as much as that which is formed by a modest Opinion of what we are.

The constrained Humility is also defective, because 'tis a forced Abasement. The Devils are humbled, though they are not humble. Insomuch that to speak rightly we must not call this an Humility, but an Humiliation. To make this become a Vertue, there were need of Consent to it. The true Humility is not that which is thrown down, but that which goes down to move towards its Center: It requires a natural Motion, not a violent; or at least if it be thrust that way, it must consent and yield to that Violence.

Lastly, the worldly Humility cannot be call'd a Vertue, justly, because it is not at all interior, and it is fastened only to the Appearance and Outside. It is very often nothing else but a masked Vanity and Pride, which seeks Glory by turning the Back towards it, and pays no Respects but to receive them. It puts Reverence and Honour out to use. If

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this Oyl descends at first to the Bottom of the Vessel, when we go to mingle it with other Liquors, it does this but to rise up again, and is obliging at the Beginning, but that it may be imperious at the latter End.

There are then none but the two other sorts of Humility that deserve our Esteem. And further, it must be own'd, that if the Moral Humility be commendable because it is voluntary, and the End of it is honest, yet for all that it is not perfect without the help of the Christian one: Which forms it self after a more excellent manner, and has much better Eyes to see with them the Baseness and Meanness of our selves, and the Greatness of God. The Humility of Christians ought to go much lower than that of Heathens. If their Gods descended to the Earth, and if they appear'd, as Fables tell, under the Shapes of Men, this was never done but for the Practice of some Filthiness. But the God of Christians has not only given them Lessons of Humility, he has also even given them an Example of it. This is an Advantage altogether particular to us, to have our God humble: and to see a sovereign Greatness abase himself to the meanest Abjection, to *the Form of a Servant*. This is that which obliges us more than others to the Practice of this Vertue, since there never were any People that did worship, as we do, a God that willingly humbled himself even to the Bottom of Ignominy and Pain.

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BUT to treat of this Subject after another manner, according to my ordinary Stile and Way, and even according to the Promise which I have made concerning it, I propose to make appear, that this Vertue is not only necessary to Salvation, but also to Society, to Conversation: That 'tis not only requisite to the Constitution of a Woman pious and devout, but also is absolutely necessary to form an honest and well accomplisht Woman. Let us observe the Qualities that are most desirable for Business; let us see what is most fit to please, and recommend our selves in Conversation. That which we most love to deal with, is Sincerity and Gentleness, Fidelity and Patience. And are not these the four lovely Effects which Theology is wont to ascribe to Humility? Are not these the Rayes of that Sun, and Streams of that Source? The true Humility is neither negligent, nor light, nor haughty or fierce, nor disguised. It bears with Infirmities, it speaks courteously, it acts with Plainness, and loves with Constancy.

There is no Conversation can be more agreeable than that of a Person who is compleatly and truly humble, and on the contrary, that of a proud one is altogether intolerable. That we may the better judge of this matter, let us see what is the Entertainment of our haughty and conceited Women. They are obstinate and stiff in all their Opinions, they boast without ceasing of something or other, they are de-

deceitful and without any true Friendliness or Love : Especially they are ungrateful, because they believe that all that which is Obligation is but Debt, and think they recompence the Services or Devoirs that are paid them sufficiently, in making shew only that they are pleased with them. Lastly, they are mightily set upon Revenge, as there are no Praises great enough to satisfy them, so there are no Injuries so small but can desperately enrage them. Is it not true then that without Humility, we cannot recommend our selves in Business or in Company? Is it not true, that this is a Vertue which Reason alone would sufficiently urge them to, if Religion did not command the Practice of it?

BUT methinks I hear the Enemies of this Vertue, saying we cannot be humble without making our selves incapable of great Designs, and that Humility has I know not what of Cowardice and Contradiction to Generosity. But it must be declar'd that there is not less of Ignorance than Cheat in this Opinion. Humility is no more contrary to Courage than Clemency is to Justice. Observe what is the Fountain of their Errour. There are two Vertues in Morality which seem incomparable, though in Truth they are only different, and not at all contrary. They are Magnanimity and Modesty, which keep our Mind steady and unwavering, and free from any Disorder when our Condition is elevated or deprest.

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These two fair Habits are as it were the two Tropicks of Reason, which it ought never to transcend that it may in due proportion give us Light.

I think it may be plainly enough seen that these may be together in the same Person, and even the same Action. The single Example of *Judith* shews this: For though she had no Confidence in her own Strength; yet she did not forbear to conceive the highest and most important Design in the World. Was not she humble and magnanimous both in her Enterprize? Had she not Humility to abase her before God, in the Acknowledgment of her own Weakness; and a mighty Generosity in going through an Army of Enemies, and cutting off with her own Hands the Head of the proud *Holofernes*? The same Truth we shall find again in the Wife of *Pompey*, whom we have formerly mentioned? *Plutarch* observes that she was very humble, but he observes too, that she was also generous: She was no less courageous than modest, since during the Disgrace of her Husband, she testified an incomparable Resolution, not only in accompanying him every where, but also in comforting and encouraging him more than the Philosopher *Cratippus* could do.

Humility does not take away Courage, it only regulates it; or to speak according to the Christian Philosophy, it knows how to lift up, or to cast down its Eyes. After it
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has taken notice of its own Meanness, it looks upon the Greatness of God: It does not rely at all upon Humane Strength, but upon Divine. And from hence it is, that Humility is so Magnanimous, while Vanity is Cowardly. I am not willing to pursue this matter, but shall content my self to send them back to Experience, which shews but too well, that the Ladies who are Haughty, are indeed incapable of any worthy Enterprize. The Ambitious Ladies have never any Generosity in their Designs, nor Patience in their Misfortunes; as they are Insolent in good Fortune, so they are Dejected in a bad one.

Observe the source of their miscarriage; as they have never reflected upon themselves to understand what they are, so when they perceive their weakness in any Rencounter, they are utterly affrighted, and lose their Courage: Whereas the Persons truly humble, by exercising themselves incessantly in the knowledge of themselves, they are not scared when they consider their defect. But on the contrary, in proportion to what they know of their own Imperfections, they make use of what Reason and Religion can afford of Light or Strength for the fortifying of themselves: While the Proud who are blinded with their own Self-love, take no care to provide Remedies to their Defects, because they know them not, and do even fear to learn them.

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WE are at length come to the source of Humility, since we have begun to speak of the Knowledge of our selves. This is the Science which is most difficult and most rare; for the learning of other Sciences, we are sufficiently furnished with Tutors and Colleges, but for the attaining this, there is none, to speak ingenuously, that can teach it us but our selves. It is into the Soul we must descend, as to an interiour School, for the learning of an Art of which we our selves are both the Subjects, Masters, and Disciples. And to say the truth, we can hardly ever meet with a Person that will not conceal from us our Defects. If a Woman be of great Quality, none dare tell her of any she has; if of a mean and low condition, there is none will give themselves the trouble of the Office. The World wants for this, either Affection or Boldness. The Flatterers will say to one that is Impudent, she is of a Good Humour; to one who is Cruel, that she is Generous; to a Coquette, she is Genteel, and that she has the Art to Animate her Beauty.

These are the principal Enemies of the Knowledge of our selves: 'Tis true, the Slanders are Enemies too, though not so mischievous ones; and if on the one side, Flattery shows more Merit than we have, Slander finds out more Spots and Imperfections. If we would clearly know what we have of

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Good, 'tis true, we ought not to esteem our selves either Poorer, or more Rich than we are : But after all, it must be declared, that Slander does not put us in so much danger as Flattery. If Flattery makes us go out of our selves, Slander makes us enter within our selves ; we are more curious to examine whether we are guilty of a Crime or not, when we find our selves accused of it, than we are to enquire whether the Praises that are given are indeed due to us. As we are all more disposed to believe Good of our selves than Evil, so we make less Reflection upon Flattery than upon Slander. It is for this, that the latter of these is useful to us, since it contributes to the knowledge of what we are in reality, while the other only hinders this.

Besides, there is always less Evil in the Slanders making our Merit appear somewhat less than it is, than in the Flatterers shewing it greater. The Slanders meddle not but with what we are in the Opinion of another, endeavouring only to abuse others to our Prejudice ; but the Flatterers attempt to abuse our selves, and to seduce our own Judgment. The one sort make war but with our Reputation, the others fight against and endeavour to destroy our Conscience. It is also against these Enemies that we ought to employ the Knowledge of our selves ; as it is in the Interior, that Flattery seeks to cast

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Mists and Darkness, that it may blind us; it is also within that we ought to light up this Torch. And without doubt our Self-love will vanish, as did *Psyche's Cupid*, as soon as we shall have kindled this Lamp.

It must not be objected to me here, that Humility ought to shut our Eyes to all that which we have of Good in us; for if we reason rightly concerning this Vertue, we shall understand that it forms it self no less out of the consideration of our Merit, than of our Imperfections. I proceed further, and will venture to say after Monsieur *de Sales*, that we are more obliged to be humble upon consideration of the good Qualities that are in us, than by looking upon those we want. I must make use of the Words of this great Bishop, instead of sending them to his Introduction, which perhaps they have not.

“Many (says he) will not, nor dare to think
 “upon the Favours which God has granted
 “to them in particular, for fear of falling
 “into Vain-glory; in which certainly they
 “deceive themselves. For since the true
 “means of attaining to the Love of God,
 “is the consideration of his Benefits; the
 “more we know of these, the more we
 “shall love him; and as peculiar Favours
 “move us more than common ones, so they
 “ought to be more attentively consider'd:
 “Certainly nothing can so much humble us
 “before the Mercy of God, as the Multi-
 “tude

“tude of his Benefits ; and there is no need
 “to fear that the knowledge of what he has
 “put into us, will puff us up, provided we
 “be but attentive to this truth, That what
 “there is of Good in us, is not of our
 “selves. On the contrary, a lively consi-
 “deration of the Graces we have received,
 “renders us Humble ; for Knowledge will
 “beget Acknowledgment.

BUT since I borrow all this reasoning from
 this great Person, I must also borrow the
 Example which he makes use of in the Se-
 quel of his Discourse. The Blessed Virgin
 (says he) own'd that God had wrought Mi-
 racles in her ; and yet this Confession of the
 Favours she had received, did not hinder her
 from being the most Humble, as she was the
 most Perfect of all Women. What reason
 can there be why any one should not humble
 her self so much the more, in proportion to
 the Benefits received ? And have we not the
 more occasion to adore and Reverence God,
 by how much the more clearly we see him
 in the Favours he bestows on us ? But I must
 yet draw more from the same Spring, to finish
 the Discourse on this Virtue. I have said else-
 where, that there are some who disown the
 goods they have received by Ingratitude ; and at
 present, I will say there are some do this out
 of Vanity.

SEE herein the false Humility of this
 Age ; many will say they are Imperfect, but

'tis to the end, that the contrary may be said to them; they do not fly before Glory, but only that it may follow them. This Humility of theirs is not true, because it affects to shew it self: It is not enough that the true Humility do hide other Vertues, but it must also even conceal it self; it is to be Vain when we would pass for Humble. The Christian Modesty does not affect to shew what it has of Defects, no more than it does to boast its Merits, because as there is Vanity in the latter, there is Artifice in the former. The true Humility is Ingenuous; if it does discover what there is of Good in a Man, or a Neighbour, it is to edifie him; if it shews him what Imperfections we have, it is that we may not deceive him.

But this Reasoning is too delicate for many of the Ladies who are not under so much Ceremony to hide their Ambition; also to make war with them the more openly, and to serve our selves still of our first Weapons against them. After we have shewn that the knowledge of our selves is proper to humble us, I send them again to this same School, be it that they have Merit, or that they have it not. If they have it not, the shame will make them humble, if they have it, they must become so by acknowledgment. Provided their Sight be not confounded with Self-love, let them consider themselves as much as they please, without fearing the Destiny

stiny of *Narcissus*, who was lost by looking upon himself. This Knowledge cannot possibly hurt them; and if *Aurora* seem'd both the Mother and Daughter of the Sun, the Knowledge of one's self seems both the Effect and Cause of Humility. It is the Spring and the Stream of it; it gives being to it and then receives being from it.

NEVERTHELESS because this matter seems to run out Infinitely, and on whatsoever side we look upon our selves, we shall have occasion to be humbled; we ought to fasten our selves to some particular thought, that we may derive the more advantage from the knowledge of our selves. The Ladies need but one Consideration to dispose them to Humility; let them lay aside the Reasons for it, which are common to them with the Men, let them regard their own Sex more nearly. And since they are Christians, let them examine soberly the Simplicity and Obedience which our Religion requires of them; *let them be subject to their own Husbands* (says the Holy Spirit) *as the Church is to Jesus Christ*. See here their Rule and their true Remedy against Vanity; I assure my self there is not one of them so proud, who would not become less Obstinate, and less Rebellious, provided they would but consider well with what authority Jesus Christ governs his Church; after what manner it is subject to him; with what compliance it follows his

Direction, and fulfils his Precepts. The Married Women will not fail to be Humble, if they will behave themselves to their Husbands, as the Church does to her Head Christ. There is nothing liable to Reproach in this comparison. They are not Men who have made this Law out of a Tyrannick Humour; it is God himself who has prescribed it to retain them in their Duty, and to hinder the effects of their Inclination, which seems to carry them much towards Dominion, though in truth they are not destined but to Obedience.

I will finish this Discourse with a Remark which will give Shame to the most Vain Women, if it will not make them Humble. When the Oracle decreed that the Golden *Tripos* which some Fishermen had pull'd up with their Nets out of the Sea should be given to the Wilest Person, all those of Greece were so Modest, that they sent it away from them, each one to another. But when the Oracle commanded a Golden Apple to be given to the Fairest; the Three Goddesses were not indeed so Modest. They all Three pleaded for it before the Judge, and each one strove to be preferred before the others. Three Women disputed for the Advantage in Beauty, and the Seven Wise Men strove each of them to refuse and put off the Reward of their Wisdom.

*Of the truly happy Solitude, and the Repose
of the Mind.*

AFTER we have shewn what the Ladies ought to be in their Carriage towards others, it is necessary and fitting to shew also what each one should be to her self. It were but little Advantage to them to know all that which is requisite to render their Conversation agreeable, if they know not what is so likewise to the making their Lives happy. Also one may say to them concerning this Matter, that which a great Man wrote to the Emperor *Constantine*, That the two most desirable good things in the World are Reputation and Conscience: Since, to speak the Truth, the two principal Mischiefs that disturb our Lives are Infamy without, and Remorses and Regrettings within. Our Conscience depends entirely upon our selves, Reputation does not depend so much on us. The former is founded upon Innocency and Vertue, the latter very often upon Chance. Reputation renders us happy with others; a good Conscience makes us happy in our selves; our Honour depends upon the Belief that others have of us, our Repose depends upon the Opinion that we have of our selves.

It may be easily judg'd from hence how important it is to have a good Conscience; since

'tis that which gives or which takes away our Contentment ; and when we have the best Reputation that can be in the World, one single Remorse can render us unhappy, and take away all the Tranquility of the Soul. So that the Quiet of the Mind depends upon the Purity of the Conscience : And to have the Soul calm, there is nothing better than to keep it innocent. Certainly then there is great Reason to take care of this ; when our Felicity depends upon our selves, there is no one that may not render himself content : We are under a mighty Obligation to live innocently when our Happiness is fastened to our Liberty, and it is in our own Power to lead a Life in Tranquility or in Trouble. What is there more necessary to the Ladies, than this Admonition ? Or what Part in all Morality can be more important to them ?

BUT that we may yet more clearly demonstrate what it is that can preserve or can trouble their Tranquility. It seems to me, that as it is very difficult to enjoy a good Health long in the midst of Contagion, so it is as difficult to maintain a steady Repose amidst the Noise and Distractions of Company. It is almost impossible to find Tranquility in a Throng : As we shall very rarely see that Fruit hang till 'tis ripe which grows by the side of a Way, because those that pass are often gathering it, and even rearing the Branches of the Tree it self ; so 'tis very difficult for a Person

son to see a good Success to his Designs, tho' they be never so good when he mingles himself with the Multitude, because there are many Temptations that solícite, and Objects that corrupt us in that Condition. We may conceive brave things sometimes, but can produce nothing, they are but abortive things: The best Resolutions abide without Effect, and very often are they stifled in their Birth. They who have been at a Sermon go soon after to a Play; they who are Angels in the Morning, are Devils at Night. We have great Difficulty there to be a long time vertuous or content; there are a thousand Rencounters that either trouble or corrupt us.

I grant, that even in Solitude it self there is also some Danger: And that as, whether we will or no, Evil Objects may present themselves to our Eyes in Conversation and Company, so also evil Thoughts may dart into our Minds when we are alone: I grant also, that when we shun the World we sometimes carry our Passions along with us. Yet it must be confest, that after all, the Danger is not so great in Solitude, that evil Thoughts are not so frequent there nor so mischievous; they do not live there, they are at the most but born. There may be some sudden Flashes of Vanity sometimes, but they are such as appear and disappear in the same Moment. And when any such thing comes with some Importunity into the Mind, it must be own'd that

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we can more easily defend our selves from it in Solitude, than when we are mingled with the Throng of the World. The Pourtraictures of our Enemies cannot do us so much Harm as our Enemies themselves. The World can assault us there, but with the Images of things, but it presents us with the Objects themselves in Company. The Sun in a Picture cannot heat us so much as that in the Heavens. We do not at all fear the Venom of Serpents, nor the Edge of a Sword which we see in a Picture. It is more easie to defend our selves from an Evil which is only in the Imagination than from that which is true: And there is not so much danger of suffering Shipwrack by looking upon a painted Storm, as if we were in one floating upon the Ocean it self.

Thus you may see there is much the least Danger in Solitude: You may see it has less Danger in it either of corrupting us with the Objects that please, or of vexing us with those that do not. For supposing that the most virtuous Persons, and such as are steadily resolved to be good, are able to preserve the Purity of their Conscience in the Croud of Company: Yet they shall find no small Difficulty in preserving thier Minds calm and composed: If they do not receive Contagion, they shall suffer Persecution; we cannot come off with Victory without a great deal of Labour and Toil, and if we avoid the suffering Shipwrack upon this Sea, at least we cannot hinder but that
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we shall be tost with a Tempest. How much Inconvenience must be endured in some Conversations! How much Patience do we need to have, that we may bear the Discourse of some ignorant and impertinent People! *Montaigne* seems to me to have said with good Reason, that if he were put to his Choice whether he would be always alone, or would never be so, he should much rather resolve to live always in Solitude than to live always in Company: Because this is a less Evil to renounce the Conversation of a few worthy Persons, than to be incessantly interrupted and disturbed with that of the Foolish and Vicious.

However that be, it were not amiss to call Solitude a Paradise, since it has Repose, it has Pleasure, we may have there very charming Visions, we may there quietly entertain our selves, and after a fashion enjoy God too. Yet nevertheless, let none mistake me in this Matter: It is not my Purpose to commend all sorts of Solitude. There is great Difference in solitary Persons, some are barbarous and some contemplative. There is a Solitude which is chosen out of a Hatred to Company, and this is brutal: There is another which seeks the Repose of the Soul, and that is Divine. I praise only this latter, because it contributes much to the Tranquility of the Spirit.

BESIDES, I freely own, that 'tis to no purpose to separate our selves from the Companies

panies of the World, unless we also separate from our Passions: That we put our selves in vain into the most retired Deserts, if even there Desire and Fear trouble the Soul: And we are not in the true Solitude, how far soever we are separate from Noise, if a Throng of evil Thoughts does interrupt us there. It is not then, enough to the Ladies to be altogether alone for the enjoying that true Solitude which I commend. For the having their Spirit composed there can be no better means than to render themselves Mistresses of their Affections, instead of being enslav'd to them. Without this, they may indeed avoid Company, but they will not avoid Disquiet: And, let them think of it what they will, they cannot possibly have at the same time a Mind calm and passionate: Nevertheless, it is a shame to see how few there are that use the true means to live in Tranquility: There is nothing in the World more desired nor less sought after than this; all the World wishes to be at rest, but there are hardly any that take the right Course to obtain it.

Alas! How many are there that disturb the Chearfulness of their own Minds? Who meddle with those things that do not at all concern them: Who employ their Will in many Rencontres, where they ought only to employ their Judgment: Who are prodigal of their Desires of their Care, and of their Pity. Yet I do not mean herein, that we should be without

out a Sence of things, to the end we might be free from Inquietude: To enjoy Repose it is not necessary that we be without Action, but only without Passion; there is a great deal of Difference between Tranquility and Idleness. Also, I desire not that to be without Care they should be destitute of Charity: I do not at all approve of that Tranquility which comes from a want of Religion or Reason.

There are Extreame in this matter which I hold to be vicious: it were but a shameful Repose, or a guilty one, that for which we must be cruel or stupid. There are not indeed but too many, as we have said elsewhere to whom Ignorance is of some Advantage: And who would have less Quiet in their Mind, if they had more Knowledge there. If the lowest as well as the highest Region of the Air be free from Tempests, and they form themselves only in the middle Region; after the same manner it seems to me that they are the middle sort of Wits who have much Difficulty to be composed and calm: The great ones are above this Discomposure of Mind, the small ones are below it: And, as we have said, the one sort are ignorant of what the other surmount. But to say the Truth, whatever sort of Wit some have, they only employ it to hurt themselves: They are not subtle but to be the more unhappy: And if we consider well their Imprudence, we must say, they have no Wit nor Invention but for the troubling of their
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own Quiet: If they possess any good, they do not let their Minds rest upon it; if any Ill happens to them, they then employ all their Attention to consider their Misery: They stay upon Misfortunes, and let Felicity escape them.

Pausanias said very justly, that there is nothing which can do the Ladies more Mischief than Desire and Fear; and as they are naturally more capable of these two Passions than of any other, so there are none that disquiet them more, or that more often trouble the Tranquility of their Minds. And to mention the more ordinary Cause of their Unquietness: It is, that they hardly ever regard that which is good in their Condition, but only that which it has of evil: On the contrary, they do not observe or consider the Fortunes of others on that side where they are inconvenient, but only on that where they are happy. They do not see their own good things, nor the evil ones of others. How much does this Error torment the Spirits of a great many! They who abide at a distance from the Multitude of the World, are wishing they might live amidst the Crowds that attend a Court: On the contrary, the Ladies of the Court are weary of this, and think there is no sort of Life so happy as that in the Country. This uneasy Desire does sometimes abase the Wishes, as well as sometimes elevate them: They who are in a mean Fortune, wish for the Pomp of Princesses;

Princesses; and these on the contrary, would have the Repose and the Tranquility of Peasants. This Woman complains for that her Beauty makes her troubled with Importunities; the other for that her Homeliness exposes her to Contempt. They accuse either Fortune or Nature. Thus it is, that through a vain Desire of the Good which is in the Condition of others, they do not think at all of that which is in their own. It is thus they are Enemies to their own Repose. And if they would but employ as much Care to *seek* the true Tranquility as they do to *shun* it; the Life of many would be as much contented, as it is now troubled and unhappy.

Of the Contempt and the Fear of Death.

THERE are but very few Persons that finish their Lives before they die: There are but few of the Ladies that can truly say, as the Queen of *Carthage* when she was dying, I have liv'd enough, I am not unwilling to die, my Designs are finisht with my Days. We trouble our Life with Fear of Death, or our Death with a Desire to live. We do not go to the Grave, but are dragg'd thither; we do not go out of this World but are driven out of it: We are often guilty either of Rashness in the Contempt of Death, or of Cowardice in the Fear of it. There

There are not very many that know how to preserve a just Measure in this matter. Some Ladies there be that too much despise Death, and some do not despise it enough ; some love Life too much, and some do not love it enough. It is on this Occasion that we may most plainly see] who are the wise Women and who are not so : It is here that all the Difficulty, and all the Glory of Philosophy lies ; every where else we may act a Part, but in this Case we must needs be real and without Dissimulation. That we may the better find out what is amiss in the seeking of Death or the shunning of it, I shall at present make appear, for what Reasons Death is thought worthy of Fear, and then why it is worthy only of Contempt.

W H A T Ground can there be to desire Death, is it not enough to be contented to endure it? Since Life is good, can Death be any thing but an Evil? If Life were a thing of very small Importance, God would not esteem it so worthy a Sacrifice to lay this down for his sake in Martyrdom : If Death were of more value than Life, there would be some reason to recompence rather than to punish Murderers. It is not given to us to be lost but to be preserved ; we ought to desire the Continuance of it, and to fear the End. If Evil be the Object of Fear, we have Ground to apprehend Death, since it does not only deprive us of a great Good, but of that which is the Foundation of all others. Besides, if
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all the World does own that there is need of Courage to prepare one's self to die, it must also be said that Death is worthy of our Fear: For otherwise it could not be said to be an Object of Resolution and Strength of Mind; we are neither couragious nor hardy, to dispose our selves or to come to a Resolution to take our Pleasure.

Lastly, there is so natural a Marriage between these two Parts of us, the Soul and Body, by the Union of which we live, that when they are separate they retain still a Desire of being reunited: The Soul that is in Paradise has still an Inclination to return to the Body which it has formerly animated: And in waiting for this Return, the present Glory it enjoys seems to have something of Imperfection. In truth, this natural Alliance is so strait that the Saints themselves have found their Desires divided between Grace and Nature; while the Love of Heaven has made them wish for the Union of the Soul with God; and the Love of Life has forced them to dread the Separation of Soul and Body.

Y O U see here for what reason we may fear Death, let us now see upon what Accounts it may be despised. And why should we mightily dread the End of this Life, if we believe that there is another, and that so happy a Life that will succeed it? And especially, since to cease to live in this World is to cease being unhappy, it is to break our Chains, to be delivered

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out of Prison. For is it not true that Death gives Liberty to the Soul, when it separates it from the dull Body, and when it sets the Soul free from the Maladies that infect it, during its being clogg'd with that? While this Life continues, the Soul is but in a Captivity, which is not only troublesome to it, but also shameful. It must needs be from the Matter it is united to, troubled with several very disparaging Passions: It must tremble in Fear, and be inflam'd in Desire; it must be subject in some measure to the Injuries of the Elements, and to the most malignant Influences of the Stars. It must needs partake in the Inconveniences of the inferiour Part, because of this troublesome Union; and it must be with the Body, as a Woman with a bad Husband, whose Imperfections and Faults she is bound to endure.

Let us proceed yet further: Although Death may seem to be full of Darknes, yet in Truth it restores light to us; in shutting the Eyes of our bodies it takes away the Band that covers those of the Soul; which is not able to know any thing clearly in this Life, which is often deceived by the Report of the Senses; which in the present State is not able to judge of Substances under the Vail of Accidents: Which sees but darkly here the blessed Objects of its future Hopes: And which can have but a false Image of it self, and cannot see it self but in a forreign Figure. It resembles herein some-
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what the *Io* of the Poets, who being changed into a Cow, look'd her self, in vain in the Fountains to see her Beauty ; for she saw not her self any more under the Form of a Maid, but only under the Skin of a Beast.

B U T all this which has been said is little : The Philosophy of Christians goes much further in this matter than that of Idolaters. As that has more of Light than this, so it has more of Courage. And as it has the better Promises, so it has the stronger Hopes. And, not to dissemble, the Fear of Death often comes from a very ill Cause, it comes from a Forgetfulness of Immortality. It comes either from Incredulity or from Ignorance. How comes it to pass that they who believe Heaven to be full of Delights, do yet fear to go thither ? It must needs be in this case, that we know not how to compare the evils of this Life with the good things of the other : We want for this purpose either Memory or Faith.

After all, to what end serves this mighty Fear of Death but to hasten Death it self ? Must it not be own'd, that 'tis more natural than either reasonable or useful, and that it makes us rather to fall into the Evil it self than to avoid it. As Hope gives us some feeling of the Good before it arrives, so Fear afflicts us with the Evil before that strikes us it self ; the one contents and pleases us with the Image of Good, the other persecutes us with that of Evil : These two Passions abuse us diversely,

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Fear by its Threatnings, and Hope by Promises. Infomuch, that in Proportion to our Hope of Life we have a Fear of Death; the Apprehension of Death comes not but from an excessive Love of Life.

How great a Disorder is here! We fear every thing as if we were to die every Moment: We desire every thing as if we were to live always: And, to shew the Source of this Error, in old Persons it comes from Example, in young Persons from their Age: But since the old cannot live long, and the young may die very soon, were it not of more Advantage to dispose our selves for Death as well as we can, by foreseeing, and despising it, than by loving Life too well to desire to build for eternity upon a Foundation of Sand. Let us speak freely; is it not very true, that but very few Persons do believe they shall die of old Age? Are there any Persons so aged but that they believe they may live yet another Year? Who is it that imagines he shall die meerly by the Failing and Decay of Nature? To finish our Life with the Bounds of Nature, to how long a time must we live? Is there any determinate Time beyond which we do not hope to go? Not to lie, we shall never finish our Lives according to our own reckoning: We expect yet another Hour after that which disappoints us and proves our last. See here to how great a Degree the Fear of Death abuses us: Our Hopes endure as long a time as our Fears; and as we always desire to live so we always hope for it also. See

See still another sort of Error: There are some who declare that Death is not so terrible for it self as because of the Uncertainty of it: And that if they could be assured when it would come, they would rather go to meet it than fly from it; and they would think of it instead of forgetting it. Certainly, this Reason seems to me a very weak one, for if there be nothing but this that troubles them, might they not hinder their being surpris'd by the means of a due Preparation? since we do not know where Death attends us, may not we attend that every where? Death does not surprize the Persons disposed and prepared for it; it does not surprise them that expect it. We may by our Consent to it, hinder it from being a violent thing; and by our Foresight we may hinder it from being sudden.

It is herein that we cannot excuse many Ladies, who cannot endure that we should speak to them of Death: Who think that to forget it is to do much against the Fear of it: And who do not hinder the Fear of it from possessing them by any other means than by abstaining from the Thoughts of it. They would even blush if they could but consider, that herein they owe all their Resolution to Forgetfulness: That this is not to have Courage, but to shut the Eyes that we may not be made to fear our Enemy by the Sight of him: And this is not to be more bold, but only to be more blind, and more ignorant. It were much

more to Advantage to employ our Meditations upon it, to acquaint our selves with the Image of it in our Minds, to the end we may despise the thing it self when it comes.

But what need is there to produce so many Reasons to perswade the Ladies to a Contempt of Death? Why can they not do that out of Vertue which many do meerly out of Passion? If for a small Disgust, if for the least Desire disappointed, or a slight Misfortune, there have some been seen who have run to their Death: Why must they needs shun it upon good Occasions where they ought to testify that they have Courage and Constancy? Certainly, that we may not deny them the Praise which is their due, those that have read but a little of History, yet shall find it is full of the Resolution of this Sex: Who have had more Fear of Sin than of Death: Who have been willing rather to lose their Life than their Honour or their Innocence: And who have very freely exposed it, for their Parents, for their Husbands, for their Country, and for their Religion.

Of the Conscience of an excellent Woman.

AS the Justice of the Magistrates sometimes sends the Malefactor to suffer the Punishment of his Crime at the Place where it
was

was committed; so likewise it is that in the Conscience it self the Sin is punisht by the Lashes of Remorse, as it is there that it was conceiv'd in Concupiscence: In the same Place it finds its Punishment as well as Birth. Vice like the Viper tears the Entrails where it was conceiv'd. What Pains and Trouble do some Women undergo to commit Sin! What Address and Skill soever they can have in the Case they bring forth in Sorrow as did the first Woman. This is the Curse that follows all those who give ear to the Devil, that they may bring to pass their ill Designs. Let them use as much Subtilty as they can in the End their Cheats are either discovered or unprofitable. They remain caught in their own Net, as *Aracne* was in hers. The Poets say, that *Io* being changed into a Cow, instead of hiding her self when she ran away, she did nothing but mark her Name still in the Ground with her own Hoof; the Cleft of which in the middle shew'd the first Letter of her Name, and the right Part of her Hoof the second: Certainly, we may say that those whom Wickedness has turn'd into Beasts, and who have lost their Honour, as this young Woman had, they do nothing but publish this, and betray themselves.

But suppose their Subtlety were no less fortunate than it is guilty. What Evils do they endure that they may succeed in their Enterprises? They are always in Alarm, they do

like the *Spartan Boy*, who had stole a Fox and hid him in his Breeches, where he fell to scratching against his Belly, and the Boy suffered him to tear out his Bowels, rather than produce him and confess his Theft. If these Persons can conceal their Trouble from others, yet they cannot hinder but it will torment them within ; if they can shun the Testimony of Men, they know not how to avoid that of their own Conscience. Let them put on as good a Face as they can, yet they blush sometimes when they are alone, when the Image of their Sin presents it self before them. They think every one ready to play them a Trick, to abuse and discover them : They fly even at a doubtful Word or an equivocal Expression, so dangerous an Interpreter is their Fear. What Pains do they take to clear themselves of an Intreague ? They fear lest a Gallant should prate or change. If they are assured of his Discretion, they cannot be secure of his Constancy. If they have some Trouble to forbear the making of Confidents to their Designs, yet they have more in maintaining them. They fear that more will be given to corrupt the Fidelity of those they trust, than they employ to preserve it : Knowing well that the Persons who serve but for Interest, make no scruple of changing their Mistress to increase their Wages.

Observe *Phædra*, and what Designs she had to make her self belov'd of *Hyppolitus* ; see what

what Anxiety she labour'd under; see how she was tost between all sorts of Passions together, not being able to succeed in that which she had for her Son-in-law. She was tormented with Love, Desire, Fear, Hope, Anger, Grief. Would one not have said, to have seen her, that she was inspired by all the Furies; tho' she was acted but by her own raging Thoughts? What Pains did the wretched *Fausta* take to make her self lov'd by her Son-in-law *Crispus*, and afterwards like *Joseph's* Mistress, to be reveng'd on him, she made him be condemned to Death by false Accusations, and saw her self also afterwards condemn'd to die when *Constantine* had discovered her Wickedness. How much Labour and Trouble then must all others give themselves who will resemble these infamous Women.

But suppose nevertheless that they do succeed in their Designs, and that they commit their Sin without much Difficulty: Yet methinks it should be enough to restrain them, to consider what are the Remorses and Regrettings of those that have transgressed? Their Conscience is always troubled and disordered, there is no more any Liberty in their Conversation, they can be seen but at certain Times, they have not every Hour at command, a good Part of their Time must be spent in Assignations or Letters. There is nothing but Constraint in their Conversation, they muse continually, and are as it were always melancholy.

choly. This Woman is hindered by the Presence of her Husband or Father, the other is surpris'd by his coming. If it were that I had no other Argument but this one against Wickedness, I should think this one might suffice. At least we ought to follow Innocence for the sake of Liberty, and avoid Wickedness to avoid Fear. One cannot be in a good Humour if she has not a good Conscience. A true Peace and Sin cannot dwell together; it is impossible to be vicious, and contented and easie at the same time.

OH, how happy are the Persons that are innocent! How sweet and mild is their Conversation! How equal! How free is it! The Content and Satisfaction which they have within, extends its self through all, it appears upon their Countenance: The Chearfulness which proceeds from Vertue, shews it self in the Behaviour, and in the smallest Actions. It is like the natural sweet Smell of some Persons Bodies which gives a Scent even to their Garments, and communicates it self to all that approaches it. *Plutarch* says, that the good Smell of *Antisthenes* perfum'd and remain'd a good while upon his old Cloaths cast off; while there went from under the newest Cloaths of *Anchises* an insupportable Stink. Unquietness is often cover'd under the Appearance of Grandeur; while a true Chearfulness reigns in the Souls of those who preserve Innocence, under a mortified Outside. The guilty flee
when

when none pursueth, because the horrid Image of their Sin presents it self to them every Hour.

I know well enough, that the unfortunate may be disturbed as well as the criminal, but 'tis with a great deal of Difference; Affliction does not trouble us after the same manner as Sin does. Fortune cannot touch us but on the Exterieur; but Sin disturbs us within by the means of Remorse. Besides, Misery is not asham'd to shew it self, as Wickedness is: This latter causes Horror, the former Pity: And further, the Testimony of the Conscience is a powerful Comforter to the Innocent, as it is a cruel Executioner to the vicious. In whatever Darkneses of Affliction we are found, God always makes some kind Stars to appear in the sad Night: There are always some Springs of fresh Waters running into this bitter Ocean. Whatever Difficulty any have to preserve their Innocence; there are at least inward Sweetnesses which animate us in the middle of our Torments, and which encourage us against their Assaults and Threatnings.

MOREOVER, as Innocence is the greatest of all Goods, the Ladies of Wit and Courage have not spared even Life it self to preserve it. Let us see what many have done to avoid Vice, and especially to defend themselves from those who have assaulted their Chastity. When they had condemn'd *Pelagia* to be sent to a Place of Infamy, as she was led away, she desired them to give her time to take her best Apparel

Apparel with her, and said she should be ashamed to shew her self undrest. She was permitted to go to her House, and being there drest as if it were for her Nuptials, and having taken with her even Garlands and Nose-gaies : “ What (said she) must I suffer this
 “ Body to be polluted after I have devoted it
 “ to God? It may be pure in Pain, but it cannot
 “ be so in guilty Pleasure: It will be more so
 “ under the Hands of an Executioner, than
 “ in those of the infamous Wretches who de-
 “ sire me. It is true, that I have some Fear to
 “ die, but I have much more Horrour at the
 “ violating of my Chastity: I have more Hor-
 “ rour at breaking my solemn Vows to God,
 “ than at Martyrdom; and had rather be with-
 “ out Life than without Fidelity. In my Case
 “ they are my Executioners who hinder me
 “ from dying. And in such an Extremity, it
 “ were not to do me Violence to put me to
 “ Death, but it is rather so to make me live.
 “ My Hands I hope will not be guilty if they
 “ rescue me; and since I see no Possibility of
 “ a safe Retreat in this World, for the avoid-
 “ ing of their infamous Attempt: It ought not
 “ to be wonder’d if I pass into the other to
 “ secure my self from their Pursuits. This I
 “ hope is not so much a Murder as a Flight:
 “ It is only to undergo a small Loss for the
 “ avoiding of a great one; God I hope will
 “ not condemn me for seeking such a Reme-
 “ dy: And if this Action has something cul-
 “ pable

“pable in it, that the Design for which it is
“committed will take away the Offence of it.

After she had pronounced these Words, she threw her self down from the Top of the House, and gave them no less Astonishment than Anger and Vexation, who waited for her Return, that they might satisfy upon her their filthy Desires. The Judges enrag'd at her Resolution, caused her Sisters and Mother to be sought for, that they might be condemned to the same Punishment. But they being advertised of it, took each other by the Hand as if they were going to dance, and fled to the Bank of the River, where they were seen to throw themselves in all together, after that their Mother who led them, and had encouraged them to this bold Action, had plung'd her self into it in the first place. I know well enough that Self-murder is guilty and forbidden, and that we are not allow'd to commit one Sin that we may avoid another: But there are some great Persons who hold that this particular Case did dispence with what these Women did. Be that as it will, at least we may learn from hence (and that is all the use I intend here to make of this Instance) what the Love of Chastity has heretofore made some excellent Women undertake.

Further: It is among the Rank of such that we must put *Sophronia*, whom St. *Augustine* esteem'd so much, and whom he made no Difficulty to place among the Number of the Martyrs.

Martyrs. *Maxentius* being fallen in love with this Lady, she complain'd of it to her Husband, who did not dare to lose the Favour of a Prefect of *Rome*, and fear'd more to lose his Office than his Wife. He dissembled the matter like another *Mecenas*: And when at a certain time *Sophronia* saw her self importuned by *Maxentius*, and saw no Remedy for her Misfortune, she begg'd of him to give her some time to dress her self well enough for him: But instead of putting on other Ornaments, she took a Sword and kill'd her self. See how St. *Augustine* commends her, and how much he prefers this Lady before the *Lucretia* of the *Romans*, who kill'd her self after she had been forced. *Sophronia* kill'd her self by a particular Inspiration, and *Lucretia* by Despair. But what need is there to name any more Ladies on this Head of Discourse: Since we must account among them all those who have endured Death for the Preservation of their Innocence or their Religion. Let us see among the Heathens themselves what Sentiments they had concerning the Vertue of the Ladies, and how much they abhorred those that were vicious. Why is it that they so much esteemed their religious or devoted Women, if not for their Virtue? Did not God himself recompence a chaste Virginity among the Heathens, even to the giving a Faculty of prophesying to the *Sybills*? The Gentiles (saith St. *Jerom*) have so much esteemed the Purity of the Ladies,

Ladies, that they placed one Virgin, but not one Woman among the Stars.

Observe how the *Roman* Vestals were punished and honoured. We may see in them what the Ancients thought of the Vice or Vertue of the Women. Though *Artemisa* died fighting against the *Lacedemonians*, yet did they set up her Statues, and paid her no less Honour than if she had been on their Side. When they presented some young Ladies to *Cyrus* among whom was *Aspasia*, the others being disposed if they could to give him Love, *Aspasia* stood with her Eyes cast down to the Ground, and a Countenance that was serious. *Cyrus* approaching to caress her and uncover her Bosom, she lift up her Hand and was about to strike him. Which Modesty and Reservedness of hers so ravisht that great Prince, that he left all the others, and had no love but for her.

BUT if Innocence has had so great Charms among the Infidels themselves, what Power ought it to have among us? Are not Christians more obliged to hate Vice than the Heathens? Is it not in our times as well as theirs, that a Woman addicted to Vice cannot be named an excellent Woman. The Fear of Vice among us is founded upon other Threatnings than that among the Heathens, who heard no Talk of Punishments but among the Poets, and had nothing to awe them but Fictions and Fables. They placed a *Dido* in the *Elysian* Fields; as if after her lascivious Amours,
and

and her Despair, there was any Justice in putting her into a Place of Pleasure.

But let us see those who have had better Opinions: Let us be ashamed to be guided by the blind, and to learn from Heathens the Esteem that we ought to have of Vertue. Do we not read in *Cicero* that a Man has nothing to fear but Sin? And in *Plutarch*, that 'tis only Sin that can render a Person unhappy? We have quite other Reasons to be afraid of it. The Felicity which it will make us lose, and the Torment it will throw us into are of another Importance than those of the Gentiles: who propos'd to themselves at most but these three Reasons for the preserving of their Innocence, the Repose of the Soul, their Reputation in the World, and corporal Punishments.

We consider Sin at another Prospect of it; after we have lookt upon it as an Enemy to God, we see it follow'd with eternal Pains. we have both Fear and Love that contribute to the Preservation of our Vertue. These are another and more forcible sort of Thoughts than those of the Heathens. There is no doubt then but the Christian Ladies would have more care of their Interiour, if they would enquire as they ought, what a timorous Mind, they must have after they have sinned: They might consider what a dangerous Wound Sin gives to their Soul: The fatal Eclipse it gives to the Light of Grace: That mortal Privation which defaces the Work of
God

God in the Mind; and that it strikes us out of the Number of the Elect.

But if any should be disposed to find fault with me, for that I carry the Discourse so far into the Principles of our Religion, while I endeavour to possess the Ladies with a just Abhorrence of Sin; I desire them only to consider what ought to be reckon'd the principal Qualities towards the forming of an excellent Man or Woman. Certainly, Religion is that which, above all things, ought to be taught them both, and that not only among Christians, but even among the Heathens themselves. As all the World will own that Moral Vertue is necessary to an excellent Woman, it must be acknowledged by consequence, that she ought to take care of her Conscience in loving Vertue and fearing Vice. Some may have several of the Qualities of an excellent Woman, but there is no one can ever be compleatly so without being devout. She cannot merit this Character as I have said in the first Discourse of this Part, without having the Moral Vertues: And Justice, which is a chief one among the Moral Vertues cannot subsist without Religion.

Suppose then, that others in treating of these Matters have contented themselves to speak of the Behaviour, and of what concerns the Exterior: I chuse rather to speak of those things which concern the Conscience. I have said enough in this Book for the regulating of the Exterior, and could not satisfy my self to conclude without saying something of the Conscience of an excellent Woman. Suppose others have spoken only of a genteel Behaviour towards the forming of such a Person: Yet I cannot chuse but believe the Ladies ought to study and pursue Vertue, and that they should prefer the Care of the Mind before that of the Face. I have always believ'd that they ought to labour more in forming the interior, than the Countenance: That if they have have a good Measure of acquired Knowledge, it would render the Power of Nature in them

the more certain, and they would not fail to have commonly the Qualities which Civility requires as necessary to render themselves agreeable in all Companies. As Nature in her Works proposes the Production of Substances first, and then of Accidents: So in Art, the Instruction which is most solid and necessary ought to be first undertaken before that which serves but to Decency, and is of less Advantage. And, as a Painter would not succeed well at all if in drawing the Pictures of Persons he should neglect the Resemblance, and labour more about the describing of the Cloaths: So I believe I should have found but a bad Acceptance of my Endeavour in the World, in this Design of drawing the Picture of an excellent Woman, if I should only have described here her Exterieur Ornaments, without representing her natural Features, and the true Charms wherein her Beauty does consist: I love Civility, I altogether approve of a due Care of the Exterieur, I esteem Agreeableness. But that one may be truly an excellent Woman all that is not enough, I must declare it is necessary that she ought especially to take pains in the Conduct of the Wit, and of the Conscience. She must after Knowledge, in the first place settled in the Understanding, next put Vertue in the Will, and lastly, Civility in the Behaviour.

Of Christian Vertue, and that this is absolutely necessary to the compleating of an excellent Woman among Christians.

THERE cannot be a greater Injury done to the Christian Vertues, than to represent the Practice of them impossible: This, however, is the Artifice of the Libertines, who to hinder the Ladies from adorning themselves to these, tell them they are full of Thorns,

Thorns, that they contradict altogether the Delicacy of their Humour, and the Chearfulness which is necessary in Conversation. But when they have described these so austere and troublesome, they do no less Harm to the Ladies if this diverts them from those Vertues, than they did to the *Israelites*, who by bringing an ill Report of the Land, hinder'd them from going to take Possession of *Canaan*. As they said to them that the Country devoured the Inhabitants, and that it was a Land of monstrous Giants; So these tell that Vertue has nothing but Difficulty, and that it takes away all Courage and Agreeableness. But in like manner is this People, curious to know the Truth by Experience, sent Men on purpose to see if that Land was so bad as represented, and by this means came to know the contrary, having a Specimen of the rich fruits of it brought them: We may say as much for Christian Vertue: For if it were examined without Passion, how much good this causes in the Soul, it would be found that they who decry it are either the ignorant or the Libertines, and that it is as sweet as they describe it harsh and inaccessible.

Let us consider the Life and the Actions of some illustrious Lady, that we may see whether Christian Vertue has hinder'd the pleasing of worthy Persons, and if, to be devout, it has been the less civil or not. But that we may not produce a Person who was mean, either in Birth or Merit: Let us cast our Eyes upon the Princess *Clara Eugenia Isabella, Infanta of Spain*: To see whether or no Piety and Recreation may not meet together: To see, I say, whether Goodness and Civility are incompatible or not. If we had lookt upon the Piety of her Court, said the Cardinal *Bentivoglio*, without doubt we should have taken her Palace for a Monastery, but on the other hand, if one did consider the Pomp and the Greatness of it, there is not a Person but would declare it to have been the most pleasant, and most magnificent

Court in the World. It was a Court religious and delightful both together. Thhough this wise Princess gave all the Time which was due to the Exercise of Christian Vertue, yet she did not refrain from employing certain Hours in her Recreation. She went often enough to the Chace, and sometimes gave her self the Trouble to fly a Hawk. She was not an Enemy to innocent Recreations, but also she did not disparage them by an extravagant Equipage. She was not to be seen like a Cavalier beset with Plumes, nor antickly drest as the Nymphs were feign'd to be. She did not disguise her self to be merry; as she was devout without Austerity, so she was chearful without Insolence. She did not divert her self with giddy Levity; but Modesty was inseparable from all her Actions. And, as she never thought there were any Sports or Pastimes where it was allowable for an excellent Woman to play the fool, and the extravagant: So she had not the Spirit of a Coquette; she had a Mind solid without being dull, and subtle without Levity.

This Instance methinks is forcible in all sorts of Circumstances. This was a Princess that lived not far from us in the Distance of Place, nor in the Space of Time between her Days and ours. Let her Life be well observ'd, and it will be seen, that they would be exceedingly in the wrong who should be ashamed of Christian Vertue. It will appear that to be in Favour with God, we need not abandon always the Favour of Men: That it is not impossible to bring into an Agreement Devotion and Chearfulness, Modesty and Gentleness, Innocence and Pleasure, Agreeableness and Vertue. It is in this one Instance that all of her Sex may see this, that if moral Vertue be absolutely necessary to an excellent Woman, the Christian Vertue is much more so: And that this gives not only Lustre, but also Facility to the other. And in truth, what is there that can be sad or troublesome which the Christian Vertue adds to the Moral? Whatever any may

say, this does not make it wander, but guides it aright; it does not hinder the other, but helps it discharge its Duties; it does not make that more cowardly and weak, but more bold: It augments both the Courage and Force of it.

AS soon as the Moral Vertue becomes Christian, it is render'd more noble by this Adoption, more pure and clean by this Baptism, and more fruitful by this sacred Marriage. The Union of Christian Vertue is of no less Advantage to the Moral, than that of the reasonable Soul to the two other material ones that are in us. I have made this Comparison in the first Discourse; but it is too apt and too useful to be past over without some further extending it in this Place, where we may fitly give it more Light. There is a great deal of Resemblance between the Alliance of these two Vertues, and that of the Soul and Body: But I shall touch only the principal Points of it. As after the Soul is infused, they are wont to attribute, even the sensible Effects to a spiritual Cause: So after that the Christian Vertue is joyn'd to the Moral, the Actions which were but Humane become Divine by reason of their new Principle. The Vertue then takes its Birth from a more noble Bud: And as the Actions of the sensitive Soul are attributed to the reasonable one, so also the Effects of that Vertue which of it self is but natural, are attributed to the Christian, which is celestial in that 'tis the Grace of God which inspires it. Lastly, as none will say that the material Souls in us are hindered by the reasonable, so it would be very injurious to say that the Moral Vertues were incumbered by the Christian. On the contrary, they are elevated from their natural Estate by the means of this; they are assisted and ennobled by it.

Is not this a great Advancement to Moral Vertue, which of it self is but humane, and which cannot produce any but natural Effects alone; but when 'tis

accompanied with the Christian Vertue, produces such as are capable of eternal Rewards. This later takes nothing from the other, but Sterility and Mean-ness. It renders that more noble and more fruitful. The Children of the Servant may aspire to an Heri- tage, provided they are born upon the Knees of the Mistres: It must needs bring forth an Offspring ac- ceptable to God, being assisted by the Christian Ver- tue, as *Bilhab* did to *Jacob*, being own'd by *Rachel*, Moral Vertue produces Effects pleasing to Heaven, when it is accompanied by the Christian.

These two sorts of Vertue are as it were the two Arms of the Soul, but it is the Christian Sort which has the Prerogative of Being, the Right, while the Moral is but as the Left Arm of the Holy Spouse. These are as it were her Eyes, but though the Looks are form'd of both together, nevertheless they are attributed but to one alone. Lastly, although these two Vertues labour together, yet the Merit of their Labour is all put to the Christian, as the Eye that most clearly sees, as the Hand that has greatest Strength, and as the Mistres that is most cherished,

It is then true, that Moral Vertue of it self is as a Tree that grows wild, whose Fruit is harsh and sow- er; it must have the Christian Vertue engrafted into it, without which it will be but an unuseful Trunk in Comparison. Whatever may have been said of the Heathen Vertues, they have not brought forth very agreeable Fruits. Their Prudence degenerated into Craft, and their Courage into Fury. They ordina- rily exercised Justice out of Fear, and Temperance out of Vanity. Their Vertue had always somewhat of Rudeness and Impertinence. If their Women were chaste, this was almost always with Insolence. If they had any Esteem for the honest Good, it was chiefly for the sake of the profitable or pleasant that did at- tend it. The greatest Part of them did by Moral Ver- tue as our Hypocrites do by the Christian.

LET

L E T us come to the *Assurance* which Christian Vertue communicates to the Moral, after we have seen the *Dignity* and *Lustre* which it gives: That does not only encrease the Beauty of this, but also its Light, it does not only render it more precious, but also more certain. In truth, Moral Vertue cannot go alone but very waveringly: Without the Christian, it is never well assur'd in what it does. It wanders with all its Rules, and does not look upon the End and the Good which it aims at, but with Eyes askint. The Heathen Philosophers with all their Knowledge, were in danger of erring every Moment, just as the ancient Pilots were in continual danger of making Shipwrack. As they who had no other Rules of Navigation but to observe such and such Mountains, or some certain Stars, could not be so certain and assur'd in their sailing as those have been that have learnt the Use of the Compass: In like manner, the Philosophers who had none but natural Knowledge of Good and Evil, and who have follow'd none but humane Laws and Rules of living, they have often wander'd from the right Paths of Vertue. But after Christianity was added to their Morals, the Art of sailing upon this dangerous Sea of the Passions, which is liable to so many Storms and Tempests, became more assured and safe. Charity shews us a Pole which no Mists can hide from our Sight. It makes our chief Good appear openly, so that the Sight shall never be deceiv'd about it, and we shall only need to fix our Eyes steadily upon that, to conduct our Actions rightly.

And is it so, that the ancient Philosophy guided its Course only by the Aspect of certain Stars? Certainly they had no other Light but that of Custom, and humane Laws and Reason. And these are but wandering Stars, these are but very uncertain Guides. For, not to speak of Custom, which comes from a Source too shameful to be certain; nor of their Laws which were often full of Obscurity, if not of Ignorance; I

shall only say, that the Ancients had a great deal of Trouble to explain what they meant by right Reason. It could not call it self right unless it were allowed by Law and Custom. And, the mean while, all that which Law and Custom had of Good in them, they took it from Reason. Now how can this be, that the Spring it self can derive its Original from the Streams that flow from it? How can the Sun himself borrow Light from the Stars which receive all theirs from him? This is that which cannot be understood. If the Laws are not good, but because they are conform to Reason; how can it be that Reason can borrow her Rectitude, if we must so speak from the Law; unless it retakes to it self what it had before given to the Law, or rather, that it is not right but by its own Self-Conduct. See here the Circle of the Ancients. See that Reason without Christianity can be only floating and ill assured: Observe I say, that this cannot be regulated but by Christianity, which gives her a superiour Light, and which fortifies the Operations of Nature by the Succours of Grace.

The Light of Grace supplies for the Eclipses of Reason; it hinders this from being a Wanderer and a Vagabond; it gives Bounds and Limits to it, which do not take from it any Liberty, but only its Incertitude, which do not hinder it from acting but only from failing. The Christian Vertue does not hinder the Moral one from walking, but only from wandering. Instead of a Light that was very often covered with the Mists of Ignorance, or blown out by the Blasts of Passions: It gives a Light that always glitters and shines, and is more certain than either Needle or Polar Star.

This is a Light which does not only shine, but also warms. The Christian Vertue does not only direct the Moral, but also does animate and encourage it. I do not wonder at all if some of the Heathen Ladies wanted Courage, and if, they had not a true Perseverance,

rance. They had not this divine Aid ; they wanted this Grace which strengthens us, and which has given such Resolution to young Virgins, even in their most tender Age, that they have not feared either Threats or Punishments. The Heathens had not this sacred Unction which mollifies all within : They had not this Grace which reaches, which assists us. Grace serves us as *Hero's* Torch did *Leander*, not only enlightening, but encouraging him among the Waves while he saw that Tower where abode all the Occasion and the Recompence of his Labour. It is without doubt, that we are not only instructed, but also greatly encouraged by this Light which shews us our last End, and gives us a Sight of Immortal Crowns.

What did *Clelia* propose to her self in her generous Actions, when being delivered as an Hostage to *Porfenna* : She escaped from him, and swam the River with her Cloaths on ; and afterwards when she understood that her Return might prejudice the Commonwealth, she repass'd the *Tyber* again to put her self into the Hands of *Porfenna* ; what End had she in giving two such Testimonies of her Resolution ? And what did *Telefilla* propose to her self when she alone gave such Courage to the Women of *Argos*, to defend their City against *Cleomenes*, that they did actually repulse him, and force him to raise the Siege. Lastly, what Recompence did those many other Ladies propose to themselves among the Heathens, who perform'd any generous Actions ? Certainly, they could not aspire but to a little vain Glory : They expected some Applause from the World, and some Reputation in their Country. We have quite another Price of our Labour to regard. It may without doubt be said that those commendable things they did, were of more Value than the Rewards they expected : And that their Work was more precious than their Wages : Their Vertue was of more Value than their Fame,

I know very well that among the *Egyptians*, God rewarded the Compassion of certain *Egyptian Midwives*, because they refused to obey the Edict of a Tyrant, who would have them murder the Innocent, and destroy all the Male-Children of the *Hebrews*. I know well that among the Heathens his Providence recompenced the Chastity of the *Sybil*s, and gave them the Gift of Prophecy ; I know also, that he rewarded the Continence of the *Vestals*, and their renouncing of the World, permitting the highest Honours to be paid them ; so that even Emperors in the midst of their Triumphs would give way to these devoted Persons, if it happen'd that they met any of them in the Streets ; so that *Augustus* himself left his Will in their Hands ; that *Messalina* begg'd of them to speak for her to her Husband ; and *Vitellius* entreated them to appease a Tumult of the People.

Moral Vertue has received great Recompences, but they were all but humane : Having but a temporal Principle, they could expect but a temporal Reward. It is necessary that Charity should be joyn'd to them as a supernatural Principle : Without that the Moral Vertues are but Servants, to whom there is nothing due but some small Salary : But the Christian Vertues are the Legitimate Daughters of this great King, the Lord of the World, and the true Heirefes of his Kingdom. He gives to these the Dew of Heaven, and to the others only the Fatness of the Earth. Without Christian Vertue the Moral ones are like a Piece of Gold without a Stamp ; if it has worth yet 'tis not that of Money, but only that of Metal. Since they are not stamp'd by Grace, they cannot be recompenced with Glory. Without these we cannot expect more than humane Rewards, though we be liberal, even to the giving away all our Goods to the Poor ; though we had Faith sufficient to remove Mountains : Yea, though we should undergo Martyrdom it self ; which however is one of the greatest
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Testimonies of Love where it is, and of our Courage in the Service of God.

From hence we may judge, that Moral Vertue, when 'tis alone, cannot propose to it self any Recompence but what is unworthy of it : From hence we may learn why it does so often omit to do what it ought, and why it is so often seen as it were out of Breath ; since it proposes to it self so slight an End as is the Applause of this World, and the Approbation of the Multitude. The Philosophers themselves, and the most perfect Persons among the Gentiles labour'd in vain. They not having Charity to animate them, could advance no more than the Disciples could succeed in their fishing upon the Lake of *Genesareth*, in the Absence of their Master. Those as well as these past all the Night of their Ignorance in casting their Nets in vain : And having liv'd only according to the Conduct of Reason, they might still say they had caught nothing, and that all their Labour was without Fruit.

A great Person said, not without some Significancy more than ordinary, that Christian Vertue is more fair than the *Hellen* or Moral Vertue of the *Greeks* was. For if it be true, that the *Trojan Captains* when they perceiv'd their Souldiers tyr'd with the Length of the Siege they endur'd, found no other Means more fit to animate their dying Resolution, than to shew them the Beauteous *Hellen*, for whom they fought, that the Sight of so great a Beauty which was the Cause of their Labour, might be also the Remedy of their Faintness : May not as much be done for any others that lose their Courage in any great Design, or under any Misfortune ? Is it not enough to represent to them the Christian Vertue, since that is much more fair than *Hellen* : Having, not like her, only Graces that are natural, but even such as are altogether divine; and are able to warm, even the coldest Persons, and to restore those that are most faint,

faint. If some Heathens had Reason to believe that all the World would fall in love with Moral Vertue, if they could but see the Graces and Charms of it: May not this be more truly said of the Christian Vertue? May we not say, that if the Beauty of this were but discovered, it would be impossible, but many would be raviſht therewith?

But this has Store of other Charms to attract us with. We have a more elevated Notion than that of the Heathens, who believ'd that Vertue might be lov'd for it ſelf. Though in truth ſhe has many charming Features to make her worthy of Love when ſhe is conſider'd without any Mask or Diſguiſe upon her: Yet are we forbidden to abide there, and are not ſuffer'd to believe that any Production of Man can be amiable for it ſelf. Though Vertue be fair, we ought rather to caſt our Eyes upon her Crown than upon her Face, and eſteem her more for her Recompence than for her Worth. If there be any thing amiable in us, it is only the Bud of Divine Grace: We muſt not look upon it as a Production of the Soul, but as an Operation of God. It is a Pearl that is much more the Daughter of Heaven than of the Sea where it is formed: It is a Gold that is more an Effect of the Sun, than of the Earth where it is produced.

IT is not eaſie to judge after ſo many Advantages of the Chriſtian Vertue above the Moral, that this later muſt become more pleaſant and eaſie when 'tis accompanied with the former: And that there is no Ground to believe that true Devotion can hinder us to pleaſe in Converſation or in the Management of Buſineſs? If all Ages have required Moral Vertue to the making of an excellent Woman; how is it poſſible that in our Times we can reckon any one ſuch unleſs ſhe has the Chriſtian Vertues? Eſpecially ſince this later Sort renders the Practice of the other more eaſie and ready: Since this guides it when it would wander, this encourages it when 'tis fainting:

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Since this fortifies it by the Hope of Glory, and ennobles it by the Divine Bud of Grace inoculated into it : Lastly, since this communicates to it so many Advantages, ought it not to be said, that our Vertue should be more chearful than that of the Gentiles was : And that the Christian Ladies should be of much better Humour in the Exercise of Piety than the Infidels were ?

Let us fix our Attention a while upon this Point, and since we are come to speak of the interior Joy which Vertue ought to bring with it : Let us judge how much Wrong is done it by them who believe that they who practice this are too melancholick for Conversation, and that this is not a Quality fit for a Court, but such as should rather be confin'd to a Cloyster as being too troublesome for the Diversion of Company. Let us declare that there is a great Injury done it in this Opinion, since it is truly so far from bringing any thing that is troublesome into Society, that on the contrary, it corrects all the usual Faults that Persons commit in Converse. And if we have said in the first Discourse that it is in Morality where we may learn the true Civility, we have yet more Reason to say as much for Christian Vertue. It is that which most certainly gives us the Qualities which render a Person thoroughly amiable in Conversation. That we may the better judge of this Matter ; let us take notice of the Picture which *St. Paul* has made of Charity, which gives Form to every Christian Vertue, if it self be not alone. This is not ambitious nor puffed up, so as to stand upon little Punctilios of Honour, or to be desirous of elevating it self to the Prejudice of others. This is not mercenary : And is so far from seeking with too much Passion its own things, that on the contrary, it often departs from its own Rights, and abandons its own private Interests. It is neither deceitful nor disguised : It is nothing else but Frankness and Candor, in all its Actions and Words. If I should praise all its lovely Qualities, I must do as the

Dominus

Painters in their Pictures, where they are to represent a Multitude of Persons ; they set but two or three Persons entire, and add about them but the Heads or the Tops of the Crowns of all the rest. There is not Room enough in this Place to set at large all the Advantages and recommending Qualities of Charity. I am forced to name them only instead of undertaking to describe them. She is patient, she is obliging ; she is humble and merciful ; she is chearful and sincere. And to describe her further, in one Word, she is all that we can desire, provided we desire nothing but what is honest.

But if these are the Effects of Christian Vertue as no one can doubt : Ought we not to conclude that this is a true School of Civility ? May we not say, that if this be proper to acquire the Favour of God, it is also worthy the Esteem of Men ? Does it not appear, that all these Advantages of Charity are the things that must render a Person amiable in all Affairs ; How is it possible then that this can hinder us from having all the Agreeableness that is necessary to Conversation ? And since this Divine Vertue gives us an Inclination to oblige our Neighbour, how can it hinder us from pleasing ? What Ground can there be after this to describe it angry or melancholy ? There is no doubt but they who have acquired it as they ought, are always in good humour ; it is not more natural for the Sun to make Day, than 'tis for Charity to give a true Chearfulness. This is a Privilege altogether peculiar to it, and let the Ladies consider this never so little they will be able to disappoint those who endeavour to prove to them the contrary. Let them have always in their Minds these beauteous Effects of the Christian Vertue, and then all the Artifices of the Libertines will not be able to hinder them from the Practice of it.

But what need can there be of a great many Reasons to perswade them to that which is so suitable
to

to their Humour ? It is here that I cannot deny them the Praises which they deserve, and which are given them by Persons that cannot be accused of Flattery. They are naturally disposed to Charity: They seem to be no more able to renounce that, than to renounce their own Nature and Inclination. I do not intend to reckon up here all the great and generous Actions which many Women have done that were animated with this Divine Vertue: I am not willing to describe at large the History of *Clotilda*, who by her Prayers obtain'd so much from Heaven, as that her Husband *Clouis* receiv'd the Sacrament of Baptism, and profess'd the Christian Religion. Although this Action was great enough to deserve to be more amply praised, since this Queen drove away Heathenism out of *France*, and all that Kingdom may be reckoned to have become Christian by the means of that one excellent Woman; yet I am not willing to lengthen the Discourse in making such Remarks upon her History as I might. Also it is not necessary that I stay to insist upon the natural Tenderneſs of the Ladies, which seems to render them the more capable of the Love of God.

I omit both further Reasoning and Example, that I may serve my self of one single Authority. And it shall be produced from so great and so famous a Person, and one who has written and discoursed so excellently on this Subject, the Love of God, that 'tis enough but to mention his Name to oblige, I believe many Persons to follow his Sentiment on this Occasion, as well as on many others. Monsieur *de Sales* says, that it seems as if the Women had a particular Inclination to Charity: And that there are many among them, who are as capable both to speak and to write of this as any of the Doctors. See what he has left us in Praise of the Ladies in the Preface to his *Theologia*, after he had mentioned many Authors who have written upon the Love of God, " To the End

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" And it may be known (says he) that this sort of
 " Writings are more happily composed by the Devo-
 " tion of those that love, than by the Learning of the
 " Doctors, it has pleased the Holy Spirit that seve-
 " ral Women have even perform'd Wonders upon
 " this Subject. Who have ever exprest better the
 " Celestial Passions of Divine Love, than St. Catherine
 " of Genoa? St. Angela of Folligny? St. Catherine of
 " Sienna? And St. Matilda? I could not, I thought,
 render the Arguments of this Discourse more forcible
 or more useful to the Ladies, any other Way than
 by finishing it with a Testimony of this Importance.
 Since besides the Proofs we have brought to make it
 appear to the Ladies, that the Christian Vertue adds
 nothing to the Moral that is grievous or unbecoming;
 this is yet a more forcible means to perswade them
 to the Practice of it, to shew that they have a pecu-
 liar Inclination thereto: And lastly, to let them
 know that they ought to conclude from the Praise
 which this great Bishop gives them, that by how
 much the more they are addicted in their Nature to
 this Divine Vertue, so much the more are they guilty
 if they neglect the Practice of it.

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